

ANSWERING ANTI-MORMONS' ISSUES THROUGH TESTIMONIAL BUILDING EVIDENCES FOR THE RESTORED GOSPEL

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HOW MANY MODERN CRITICS' CHARGES HAVE BEEN ANSWERED BY EARLY CHRISTIAN APOLOGISTS

The purpose of this short study & paper is to testify for the restored gospel, & in so doing, it's my hope & prayer that the spirit of edification will be felt, a spirit of love, comfort & healing will also be enjoyed by all those who might read this.

As we explore some aspects of history, art works, & writings, keep in mind that I believe that we will be doing so according to what the scriptures suggest we ought to be doing: "And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith." (Doctrine & Covenants, 88:118; 1 Corinthians 14:3, 15).

As to seeking, so that such things can be found. Exploring, so that such things can be gathered in one. Knocking, so that such things can be opened unto us. Learning, so that such things can be understood, hopefully by the spirit of edification. I think that a modern Apostle put such activities into perspective when he said the following:

LDS Apostle, Elder, Bruce R. McConkie, April 1973, General Conference, Upon Judea's Plains: "Now I do not minimize in any degree or to any extent the obligation that rests upon us to be gospel scholars, to search the revelations, to learn how to reason and analyze, to present the message of salvation among ourselves and to the world with all the power and ability we have; but that standing alone does not suffice. When that is all over, we have to comply with the command the Lord gave for us in this day: "... ye are my witnesses, saith the Lord, that I am God." (Isa. 43:12.) We have to put an approving, divine seal on the doctrine that we teach, and that seal is the seal of testimony, the seal of a personal knowledge borne of the Holy Ghost."¹

From the testimony of history we have this: During the early 19th century, when a new line of prophets & apostles were established to restore the gospel of Jesus Christ, beginning with the prophet, Joseph Smith; another event happened behind the gospel restoration scenes. The devil & his demons establish again, their own restoration!² That of restoring the same types of tactics, disinformation methods of attack, & ways to destroy testimonies in the gospel again, as they'd done anciently. There were many "reasons," that the ancient Jews, Pagans, Greeks, Romans & others used to reject Christ & his prophets & apostles, even though they had lived during their time, & had seen or heard about the miracles they performed, or heard Christ's teachings.³ For many of them, instead of accepting them, they looked for ways to misuse his words, by twisting their meanings. They also vilified his miracles, & conspired against him & his apostles, & prophets.⁴ While rejecting them, different ones among the Jews claimed that if they had lived before Christ, or at the time of the Old Testament prophets, they wouldn't have killed them, like their forefathers had.⁵

Now, we have a similar situation, for there has been another line of prophets again, from the 1820s to the present.⁶ And the same types of "reasons" why not to believe in living prophets & apostles, are being

recycled again, as are the same old attacks.

Because most of the beliefs, doctrines, rituals, & challenges the early Christians faced are similar to the restored gospel settings. So also are many of the answers, reusable. Thus, in understanding, that many modern apostates, 'Atheists,' and modern anti-Mormon Christians' charges, etc., were answered already, through early Christians' responses to early anti-Christians! Those who have had their faith in the restored gospel challenged by anti-Mormon critics, can be at peace in knowing that they can find testimonial building answers & evidences for the restoration in numerous areas of ancient & modern studies: 1. By listening to, & following the council given in scriptures, & in many of the General Conference talks, given over the years. Plus, by also learning more about what doctrines were used, by early Christian apologists, to answer ancient critics, such as: 1. The Pre-existence. 2. Salvation for the Dead, or the gospel being preached to the spirits in the spirit-prison. 3. Christ's world wide treks. 4. Deification, the belief that righteous early Christians will become like Christ, or become gods (for males), goddesses, (for females).⁷

When these beliefs were later legendized, some lost, others argued over, some dropped out of the early Christian church, or abandoned by many. In other areas, many basic aspects were preserved in art works, writings, legends, poems, mystery plays, numerous old bible illustrations, illumination manuscripts, stone carvings, tomb stones, & rituals, etc.⁸ The areas where many things were lost, made it so that later Christians lost also many of the good answers that would have explained the whole, & much bigger-picture. Such as reasons about the creation & purpose of life.⁹ Plus, of God's mercy, love & none neglectfulness towards all of the human family. Such questions as: What about those before Christ's time? What about those who have died, or who were in other nations who didn't get a chance to hear about the gospel? Why are we here on earth? What is the whole point of it all? Now that these ancient-doctrines have been restored, so also have been restored, the ancient answers to these types of questions. Plus, the answers to the different charges made by early to later anti-Christians, for they have been answered again.¹⁰

The challenge for modern anti-Mormon "Christians" is to answer early anti-Christian charges, which mirrors their own charges made against Mormonism. But, answer them, by not sounding too Mormonish! Especially if they were to use the same doctrines that the early Christians used to defend themselves against early anti-Christian attacks, that sound anti-Mormon! Can they answer without the use of Mormon sounding beliefs, like the early Christians' use of: Pre-existence, Christ's descent into hell, Christ's world-wide-treks, Deification, etc.

So while critics are also claiming that Mormonism resembles, & is derived from the Freemasons. Many also continue to ignore or reject the fact that the greater parallels aren't with the Masons, but are with early Christianity.¹¹ So why aren't most anti-Mormon "Christians" charging that Joseph Smith must have borrowed from early Christian writings, their doctrines, rituals, & art works? There are much more parallels to pick-&-choose from, to make such a case, while ignoring, like they do with other parallel hunting games, the many differences between Freemasonry & Mormonism. While at the same time, LDS Scholars, & researchers have

acknowledged the many differences between early Christianity & Mormonism too, because of the diversity found in early Christianity as it splintered off into separate groups.¹² But, if one was to pick & choose the greater parallels, it would have to be early Christianity, rather than the many negative groups, like Satanism, that critics try to associate Mormonism with, by vilifying & misinterpreting Mormonism's symbols, rituals, & selective quotes of prophets, taken out of context.¹³ But, are the reasons why critics aren't pointing to the greater parallels in early Christianity because it would answer their own claims that the Mormon "cult," as they vilify the church to be, is not according to "Historic biblical Christianity?" And thus, the church & members shouldn't claim to be "Christians"?¹⁴ Even though the name of the church is The Church of Jesus Christ of Latter-day Saints¹⁵ Even though The Book of Mormon is "Another Testament of Jesus Christ"? But, because they can't have it both ways, by claiming that: 1. Mormonism is borrowed, because it resembles many parallels to early Christianity. Or 2: That it isn't, because it's not close to, "historic biblical Christianity." That they then stick to the later charge #2? Doing so, in order that they don't inadvertently have too many people, then note just how far away modern anti-Mormon Christians have gotten away from the original New Testament church of Jesus Christ!¹⁶ For one example, in many would be, how many critics claim that we need preachers, & other officers in the Christian churches, except scripture producing Prophets & Apostles, for 'the bible is enough.' Even though Paul says we do need them, & shouldn't say we don't, (1 Cor. 12, Eph. 4:11–19, 2 Nephi chaps. 28–29).¹⁷

WHAT THE CRITICS NEGLECTED TO TELL US! CHARGED WITH NEGLECT: When early anti-Christians charged that Christ neglected other nations before his time, during his time, & after. How might modern anti-Mormon Christians answer these ancient charges? Are they going to use, perhaps recycle, the pre-existence doctrine of their earlier Christian roots, that got rejected by later Christians during the Council of Constantinople, 553 AD?¹⁸ If so, why don't they then accept the restored version of it, given through modern prophets? Some Christians have already been hinting to the doctrines of a pre-existence, & Christ's world wide treks, in answering late 19th century anti-Christian writers. For these critics against Christianity, bring up the same types of "borrowing" charge that anti-Mormon "Christians" use against the restoration. In the case with later Christianity, there is some blending in of Greek philosophy & other cultures' beliefs, customs & rituals, because of, & during the great apostasy, there were no prophets & apostles, they had been rejected & martyred, & thus weren't around to help keep the pure gospel in check.¹⁹ Weren't around to give proper interpretations of the scriptures of old, & counter false teachers that entered into the early to later Christian churches.²⁰ So late 19th century anti-Christian-writers, have a point, for they've noticed, as LDS scholars have, the apostate conditions later Christianity was in, that shows retrogressions of beliefs blended in with paganism & other cultures' beliefs, customs & rituals.²¹

Moreover, while anti-Mormons, not accepting the divine origins of The Book of Mormon, as being brought forth by the gift & power of God. They like to claim that Joseph Smith "borrowed" from the themes in his pre-1830 environment, (publishing date for The Book of Mormon, 1830). Thus, claiming he "borrowed" from similar themes found in pre-1830 publications, or that he plagiarized from others, in order to produce The Book of Mormon.²² Critics also use a method of rejecting any evidences, so as to continue to spread the myth that

"there's not one shred of evidence for The Book of Mormon." That method of rejection is to claim that parallels-pre-1830, before The Book of Mormon was published; must be sources Joseph Smith knew about, & 'borrowed.' While anything post-1830, must be clever & deviously manufactured "evidences," that Mormons conspired to have made & put in the ground in different places, in order to later be found, even by non-Mormons, & thus claimed as "evidences." The problem with that type of charge, is that it's more likely that anti-Mormon Christians & Atheists, like Mark Hoffmann, would be more likely to be forging "evidences" against; than Mormons would be to try to forge evidences for.²³ But this is one of their methods of rejection that is sometimes given without any evidence that such things have been going on for every case of ever mounting sources of totally separated finds around the world now. Many of which are separate areas of research in different fields of research: Archaeology, ancient languages, ancient writing methods, & preservation methods of ancient records; studies in ancient garment color symbolism, ancient mannerisms, ancient customs, ancient religious symbolism & prophetic types. Plus, ancient zoologies, ancient agricultural methods, ancient names & places named in comparisons with names found in ancient languages & places which the Book of Mormon's ancient settings took place in. Plus, prophetic fulfillment studies, & many, many more. All these areas of study have sources in them, that show evidences in support the ancientness of The Book of Mormon. And year after year they've been piling up to support the claims to it being an inspired ancient testimony, for Jesus Christ being the promised prophesied Messiah for the whole world!²⁴ So why would modern Christians reject such evidences that support, & backs up the biblical claims that Jesus Christ is the Son of God & Savior of the world?

But, the critics like to used the double standard tactic too. For they can cite Isaiah, mention Isaiah, but if the ancient prophet Nephi, in the book of Mormon, cites Isaiah, who would have been Nephi's scriptures of his time, about 600 B.C., in the Jerusalem area. And if Nephi says he's going to cite Isaiah, this becomes, for the critics, a false charge that Joseph Smith "borrowed" & "plagiarized" whole chapters of Isaiah! Under this standard & anti-Mormon judgment call. How many people throughout the world who have also cited Isaiah, & mentioned him as a source, would then be "guilty"? Including most of the critics?

But, like the early to later anti-Christians, different anti-Mormon Christians, ignore the answers that The Book of Mormon gives to the ancient critics' charges that the early Christians' "god," or Christ, was neglectful of other nations then, & before the time of Christ.²⁵ The Book of Mormon, answers this beautifully! By adding thousands of testimonial eye witnesses, along with others, of those who'd seen the resurrected Lord, Jesus Christ, during his world wide treks, his visits to the ancient Americas.²⁶ So why would modern critics reject these witnesses, that adds more evidences to the very same things that they themselves claim to be proclaiming? That Jesus Christ is the savior of the whole world!²⁷ Moreover, those witnesses also back up what these modern anti-Mormon Christians' own earlier Christian apologists were also saying in answering the early anti-Christians. For the early Christians' scriptural types, early Christian apologetic writings, art works, legends, & answers to ancient critics, all testify that Christ went to other nations!²⁸ But instead of accepting The Book of Mormon's additional witness of this, many critics also ignore, reject, & try to discredit any scholarly, & spiritual evidences already given them over the years now, plus later legends amongst the different native American tribes, about Christ's visits. For many critics, these are only evidences of paganism in the ancient Americas, & that

there's no evidence, they say, for Christianity ever to have been preached in the ancient Americas. Or that the Messiah visited long ago, when there are evidences.²⁹ But what they perhaps don't also want to acknowledge is what happens during times of apostasy. For doctrines, beliefs, rituals, prophetic utterances, scriptures & the spiritual gifts get taken away. Doctrines & rituals get abandoned, lost, & distorted. True believers & their writings get destroyed, or hid up so they don't get destroyed. Also, beliefs fade off & get legendized, paganized & perverted into counterfeit forms that only retain mythical reminders of what they once were before times of apostasy.³⁰ This not only happened in historic Christendom, but in the case with the Book of Mormon people, as evident by what happened in 4th Nephi, Mormon 4:11–14, 21, 6:17–21, Moroni 9:7–11, between about 200–421 A.D., in the ancient Americas, on down through the centuries.

So, upon suggesting that there were terrible things going on with idol worshiping in the ancient Americas, as The Book of Mormon also suggests happened. Are critics, upon using this to reject Christ's visit to the ancient Americas, also going to acknowledge that in noting this, that such things would have to become Book of Mormon evidences too? (The parts about later sacrifices to idols, Moroni 9:7–11, etc.). But for many critics to also claim that Christianity couldn't have been known in the ancient Americas because of how savagely pagan-cult like the different cultures were. Are the same critics going to say the same things about their own early Christian writings & later legends? Such as about Christ's world wide trek themes, & doctrines, as found in early Christian writings, art works & later legends? When later, during the apostasy, the early Christian doctrine of Christ's world wanderings, eventually, over the centuries, got blended in with pagan traditions, & eventually turned into later lore about the good old pagan Santa Claus going to all nations?³¹ What happened in the ancient American's apostasy, was similar to the Great Apostasy in early to later Christendom. A legendization & retrogressions process eventually turned the beliefs & true doctrines into fables, when the time did come when they didn't endure sound doctrine, but turned to fables, (2 Timothy 4:3–4).³²

It's ironic that many anti-Mormon Christians will reject the restored gospel's pre-existence themes, by using pre-existence themes to claim that Mormonism's doctrine of the pre-existence is "Satanic!" Ironically, we have to ask them: 'Well, where did Satan come from? Wasn't he a fallen angel? Isn't the war in heaven, & the fall of the angels, all part of pre-existence themes?'³³ Yes! But we have to ask the critics: So, did Satan & his fallen angels visit the ancient Americas, but not Christ & his holy angels, or prophets? If so, then wouldn't that mean that the early anti-Christians were right, when they charged that Christ neglected other nations?³⁴ No, for the ancient records testify that Christ, angels, & prophets didn't neglect the Americas, & other nations. Moreover, after they preached the gospel all over the Americas, & the world, there was golden ages of peace amongst those who lived their teachings. Unfortunately, there were also times of apostasy when people didn't live Christ's teachings, rejected him, & fell away, like in historic Christianity? Plus, like in other cultures, & thus, they turned their beliefs into fables, & much later legends?³⁵

What did get neglected, or what many of the modern anti-Mormon "Christians" neglect to do, is to accept & use their own early Christian writings to help answer Atheists' similar charges! Plus, what did get neglected, or rejected were the answers, that the early to later anti-Christians obviously knew about! How that those ignored or rejected

answers, given centuries ago, would answer their own recycled charges against the early to later Christians. But if critics do know, why might they not be applying them to help with coming up with good answers to Atheists & late anti-Christians against early to later Christianity? Is it because how these doctrines used by early Christians, are ones that sound too much like the restored versions, that anti-Mormon Christians have rejected? Plus, that they don't like to use them, least people might note the parallels to Mormonism? Whatever might be the case, it's interesting to see if modern anti-Mormon Christians are going to allow such evidences to break the myth they've continued to spread that: "There's not one shred of evidence" for Mormonism & especially The Book of Mormon. They keep claiming this, despite the fact that over the years many LDS scholars, apostles, prophets, & LDS apologists have continued to offer all kinds of evidences, including spiritual witnesses & invitations for all to find out it's true by reading, praying about it, & especially, by living the correct principles taught in the Book of Mormon & Mormonism. But living the correct principles is not too popular with those who want to not have to keep the commandments, because they are more comfortable with being "saved by grace alone, & not by works!" But as for evidences, inasmuch as early Christian writings testify that Christ went to other nations, this certainly would have to qualify as being at least one area where evidences can be noted in support of The Book of Mormon's, claims that he did.³⁶

Now let's note again what early to later anti-Christians ignored, neglected, or rejected as by way of the same type of "borrowing" charge that anti-Mormon "Christians" could be accused of "borrowing" from the early to later anti-Christians, because they brought up that type of charge first.³⁷ The dilemma also for anti-Mormon Christians is how many have testified to them that they feel & discern a very negative spirit & feeling about their anti-Mormon charges, tactics, & methods, recycled as if from early anti-Christian writings! Because of this, we hear such critics down playing & attempting to discredit these negative feelings about their works, or any types of feelings. At the same time, also discrediting the positive, warm, loving spiritual edification that is felt by those who sincerely pray about the Book of Mormon, after they've read it; & enjoy the benefits in their own life by living the correct principles too. Or hear the modern prophets & apostles speaking, & thus also go out & do the good that they encourage people to do!

So we might ask anti-Mormon Christians: "Who 'inspired' the early anti-Christians to reject & fight against Christ, his apostles, & prophets? Did Christ? Or did the devil & his demons?" How might they answer that? We might point out, how it wouldn't make sense for Christ to have inspired the early anti-Christians to fight against him, & to have caused all kinds of persecutions.³⁸ So that only leaves one other possible answer! One that discerning people can detect when reading anti-Mormon Christian writings, or hearing them talk, (like when Atheists talk). For no matter how they (anti-Mormon Christians), might try, they can't get the Comforter, the Holy Spirit of truth to bear witness of their words & writings, for only a negative hateful spirit is discernable to those not past feeling, (Eph.4:10–19, 1 Cor. 14:3–5, 12–17, Luke 24:13–32, D&C 9:8, 42:17, etc.). And because the Spirit of truth does bear an edification & loving witness to prayerful sincere people that make an honest effort, to study, pray & live the correct principles that they read about in the Book of Mormon, (Moroni 10:3–4). The critics have to try to discredit all these, & even discourage people to not pray about it, or even read The Book of Mormon, which gives them away as to what type of negative spirit they are following, (2 Nephi 33:1–5).³⁹ They also complain, & discredit, the witness of the Spirit of truth that also happens when modern true Prophets

& Apostles testify of Jesus Christ, like The Book of Mormon also does.⁴⁰

In rejecting these added testimonies & further evidences for Christ. We have to ask, how are modern anti-Mormon Christians are going to answer the early to later anti-Christians, when they charge that 'Christ was a myth,' & Christianity was nothing more than the 'borrowed' myths from pagans' pre-Christian versions of a number of crucified, dying, descends into hell, & rising "gods."?"⁴¹ So what doctrinal answers, then, got neglected, ignored, made fun of, or rejected by the early to later anti-Christians? Again, pre-existence themes, & Christ's world-wide-treks themes, these were, plus more, for here are some examples:

John P. Lundy, late 19th c., Christian writer, in response to early to later anti-Christian writers: "Infidelity has been accustomed to say, from the time of [Charles François] Dupuis^[42] to the present, that Christianity is only a sort of copy of ancient Paganism: that it has no new ideas, and must therefore be rejected. But where did Paganism get its sublime conceptions of God, its notions of immortality and human destiny? Whence did all ancient nations derive them, hold them, and agree so marvellously about them? This universal faith must have an adequate cause; and Christianity is but the more full, clear, true and glorious exponent of it all.... If Christ was before Abraham, [pre-existence theme] as He claimed to be, then surely He must have manifested Himself to other nations [Christ's world wide trek theme] beside the Jews, or other nations, including the Jews, must have derived their religious systems and ideas from some common source." (Note, emphasis & identifying comments added).⁴³

Note here, how T. W. Doane, late 19th century anti-Christian writer, who cites Lundy, neglected, or rejected John P. Lundy's answer, as to why there are parallels to early Christianity, in the pagan mystery religions. The answer was that if Christ, as the first born Spirit son of our Divine Parents, had thus pre-existed before being born in the flesh. Plus, had appeared unto prophets in other nations before Christianity. Or had given the gospel to other nations before his birth to Mary. Then not only were other nations not neglected, but they also must have fell into times of apostasy. If so, then they legendized the gospel once given them, & only fragments of it survived by the time Christ restored it again, when he began his earthly mission. Thus, the reason why there are parallels between early Christianity & the pagans, was those fragments of that earlier gospel given had survived in basic themes of the mythologies of paganism. Which fragments still retained their former prophetic hints towards Virgin Born "gods" who would live & die, descend into the infernal regions, & rise again to be resurrected.⁴⁴ But, not accepting this answer, T. W. Doane, in his Bible Myths, passes over an additional witness & answer to the charge of "borrowing." In so doing, he also includes the following answers thus rejected, as if it were evidence for another case of borrowing. That of the doctrine of Christ's descent into hell to preach the gospel in the spirit prison, this Doane, alleges was 'borrowed' from the paganism, because the belief can be found in pre-Christian cultures around the world, that have their own versions of "gods" descending into hell. This is often how critics try to explain the origins of beliefs. They will look for pre-Christian time parallels, or pre-Mormon parallels, & claim that such things were borrowed & used to construct the beliefs, or rituals that came later, during later dispensations, when the gospel was restored again, after times of apostasies. Thus, they reject the idea that God can send new prophets to restore things again, or that Christ restored the gospel during his time too. These ancient to modern critics will then come up with

these recycled methods of rejection in attempting to explain the origins for divine doctrines restored, as being anything but divine, but "borrowed," from old worn out myths.⁴⁵

For examples of there being restorations from time to time, the early Christian apologist, Justin Martyr, A.D. 110-165, used the predictions of Sibyl, in his address to the Greeks, when he wrote that Jesus Christ, "...being the Word of God, inseparable from Him [God] in power, having assumed man, who had been made in the image and likeness of God, restored to us the knowledge of the religion of our ancient forefathers, which the men who lived after them abandoned through the bewitching council of the envious devil, and turned to the worship of those who were no gods." ⁴⁶ Note the pre-existence themes used by Justin here.

Another example is: One of the pupils of Clement of Alexandria, was Origen of Alexandria, [AD 185-230-254]. He wrote 8 books during the 3rd century A.D., in response to Celsus, thus, they are now entitled: Origen Against Celsus. Celsus wrote "On The True Doctrine" against the early Christians about 170-180 A.D. Celsus must have been aware that some of the early Christians believed in a restoration, or times of "refreshing." However, upon noting this belief, he rejects the idea, for he wrote how, "...God does not need to amend His work afresh." Origen responded by writing that God, not being neglectful, performed, at different times, numerous corrective labors in order to care for the whole world, & the people on it.⁴⁷

Origen: "...It is, then, always in order to repair what has become faulty that God desires to amend His work afresh. For although, in the creation of the world, all things had been arranged by Him in the most beautiful & stable manner, He nevertheless needed to exercise some healing power upon those who were labouring under the disease of wickedness, & upon a whole world, which was polluted as it were thereby. But nothing has been neglected by God, or will be neglected by Him; for He does at each particular juncture what it becomes Him to do in a perverted & changed world. And as a husbandman performs different acts of husbandry upon the soil & its productions, according to the varying seasons of the year, so God administers entire ages of time, as if they were, so to speak, so many individual years, performing during each one of them what is requisite with a reasonable regard to the care of the world; & this, as it is truly understood by God alone, so also is it accomplished by Him."⁴⁸

Celsus argued that Christ had begun to teach his doctrine only during Christ's life time. Origen responded by saying that Christ had not only spoken to the prophets of the Old Testament times, but He also had prophets in other nations who represented Him too. Christ had also spread the gospel throughout the whole world through these prophets and had personally visited the different areas of the world too. For Christ showed His superiority to all rulers by entering into their several provinces where he summoned men out of them to be subject to Himself. Origen also taught that "the first Christians taught that God had covenant people on the other side of the world— the Antichthonians."⁴⁹

Origen: "Celsus next makes certain observations of the following nature: "Again, if God, like Jupiter in the comedy, should, on awaking from a lengthened slumber, desire to rescue the human race from evil, why did He send this Spirit of which you speak into one corner (of the earth)? He ought to have breathed it alike into many bodies, and have sent them out into all the world. Now the comic poet, to cause laughter in the theater, wrote that Jupiter, after awakening, despatched Mercury to the Athenians and Lacedaemonians; but to not think that you have made the Son of God more ridiculous in sending Him to the Jews?" Observe in such language as this the irreverent character of Celsus... [Origen answers] We

stated, indeed, in what precedes, that it was not as if awakening from a lengthened slumber that God sent Jesus to the human race, who has now, for good reasons, fulfilled the economy of His incarnation, [Christ's pre-existence Spirit was clothed in a body at birth,] but who has always conferred benefits upon the human race. For no noble deed has ever been performed amongst men, where the divine Word did not visit the souls of those who were capable, although for a little time, of admitting such operations of the divine Word. [Note the pre-existence themes, Christ pre-existed & visited different ones before his birth to Mary.] Moreover, the advent of Jesus apparently to one corner (of the earth) was founded on good reasons, since it was necessary that He who was the subject of prophecy should make His appearance among those who had become acquainted with the doctrine of one God, and... the writings of His prophets, and who had come to know the announcement of Christ, and that He should come to them at a time when the Word was about to be diffused from one corner over the whole world." [Note here, Christ's world-wide-treks themes].

"And therefore there was no need that there should everywhere exist many bodies, and many spirits like Jesus, in order that the whole world of men might be enlightened by the Word of God. For the one Word was enough, having arisen as the "Sun of righteousness," to send forth from Judea His coming rays into the soul of all who were willing to receive Him. But if any one desires to see many bodies filled with a divine Spirit, similar to the one Christ, ministering to the salvation of men everywhere, let him take note of those who teach the Gospel of Jesus in all lands in soundness of doctrine and uprightness of life, and who are themselves termed "christs" by the holy Scriptures, in the passage, "Touch not Mine anointed, and do not My prophets any harm." [I Chron. 16:22 & Ps. cv. 15. Note the belief that there were also prophets, anointed ones, preaching about Christ & the gospel in other nations. Thus] "...there are many christs in the world, who, like Him, have loved righteousness and hated iniquity, and therefore God, the God of Christ, anointed them also with the "oil of gladness." [This was Origen's answer to the irreverent language of Celsus]. For "the Word, knowing that the nature of God is unaffected by sleep, may teach us that God administers in due season, and as right reason demands, the affairs of the world. It is not, however, a matter of surprise that, owing to the greatness and incomprehensibility of the divine judgments, ignorant persons should make mistakes, and Celsus among them. There is therefore nothing ridiculous in the Son of God having been sent to the Jews, amongst whom the prophets had appeared, in order that, making a commencement among them in a bodily shape, He might arise with might and power upon a world of souls, which no longer desired to remain deserted by God." ⁵⁰

Thus, the late 19th century anti-Christian writer, rejecting these types of clear answers he knew earlier Christians had given, T. W. Doane, rejects or ignores another source when he cites St. Clement of Alexandria. For his answer not only answers the early anti-Christian charge of "neglect," but also the "borrowing" charge. Doane: "And St. Clement of Alexandria, who flourished at the beginning of the third century, is equally clear and emphatic as to Jesus' descent into hell. He says: "The Lord preached the gospel to those in Hades, as well as to all in earth, in order that all might believe and be saved, wherever they were...." ⁵¹ Clement is not the only one that has made these types of statements in the early Christian writings, for many others testified that Christ wasn't neglectful, but that all before Christ's time, all then, & all now would eventually get to hear the gospel. Many, if not through

prophets speaking about Christ amongst their own nations, or through angelic messengers, or Christ's visits to them. Then by the gospel being preached to the spirits in the after life spirit-prison, & or in paradise. Thousands of art works also show these events happening too, as angels, prophets, saints, Christ, John the Baptist, the apostles, & St. Mary, etc., were all depicted preaching the gospel in the lower realms. Plus, depicted as rescuing souls out, lifting them, &, or resurrecting them, by different types of hand & wrist grasps.⁵² To then guide them over to heaven or paradise, where St. Peter is also often depicted at the doors or gate of paradise, greeting souls about to enter, by hand & wrist clasping welcomes.⁵³

Justin Martyr, 110-165, responding to the borrowing charge too, explained that the reason why there are so many parallels between the early Christians & the heathen mythology of other nations was this: "And these things were said both among the Greeks & among all nations where they [the demons] heard the prophets foretelling that Christ would specially be believed in; but that in hearing what was said by the prophets they did not accurately understand it, but imitated what was said of our Christ, like men who are in error, we will make plain." ⁵⁴ Note that the demons-fallen angels (pre-existence themes), counterfeited the prophecies & what was said by the true prophets among all nations! There were prophets in other nations, & they had foretold of Christ, thus other nations weren't neglected! Also, if they, the demons in other nations, also heard & counterfeited what the true prophets in other nations said, & thus, set up counterfeits, then that's why there were parallels to the true things the prophets preached.⁵⁵ Thus, with pre-existence themes restored, a lot of age old recycled rejections, questions, & charges get answered again.⁵⁶

OTHER ISSUES & ANSWERS: Note the parallels to modern issues, by considering the following ironies & polemical situations in ancient times, & how they might relate to what is going on today.

Early Christians' Polemical Dilemmas & Them Targeted for Persecutions! Plus, the Critics' Double Standards, & Political Religious Ironies!

Despite how early Christians taught many things that could have solved many problems in their communities, before those problems got started, ancient critics blamed them for the problems.

Despite how early Christians taught each other to keep the commandments, plus, Christ's & his prophets' & apostles' moral teachings, and not do criminal activities. Critics, & ancient Roman Government officials didn't treat them as other real-criminals were; they didn't allow them to have good legal representations, while other real-criminals at least did. If the early Christians spoke in their defense, they risked having their tongues cut out. If they were suspected, or accused by paid informants, that they were early Christians, but held their tongues, didn't admit they were. They could be tortured until they confessed they were believers in Christ. If they testified they were Christians, they were tortured for being part of an "illegal religion." ⁵⁷

But didn't the critics want their fellow critics & pagans to live good lives? Did they also want the early Christians to do so also? If so, would that mean that the early Christians should have done a better job of living Christ's & the apostles' teachings, like the pagan-criminals should have, in living good pagan ethics? For, unless ancient (& modern) critics enjoy being harmed, enjoy being murdered, enjoy having their own children exposed to the elements & not rescued by the early Christians who found

them. Or enjoyed being robbed, or having their spouse cheating on them, etc., etc. Then, at least we might think, that these ancient critics would have at least given the early Christians credit for trying to live the good teachings taught them, & at least trying not to do the terrible things alleged of them! These same questions could be asked to modern critics.

HAVE WE FIGURED IT OUT YET? For what simple concept or principle, solves most problems, before they get started? Would solve all wars, before they get started? Would keep people out of jails & prisons, & keeps them from paying a lot of court fines & fees? Would keep families together, if all would but live this, the most simple concept throughout history? That of the keeping of the commandments! As we examine our own lives, we might remember many of the messes that we got ourselves into, when we didn't do the right things, but made stupid choices to do the wrong things. Thus, have we figured it out yet, after suffering the consequences of our own bad choices, that it's so much more, easier, to do good, than undo the consequences of our own bad choices?

We might ask ourselves & the critics too, to take a good close look at their own lives, as we do ours.' What might we be doing that we know we shouldn't, & what might we not be doing, that we know we should? Might, what is going on in our own individual lives, our own choices, & the bad habits, disobedience, our developing of negative traits, rather than good ones, thus put us on the side of not following Christ's, & his apostles' & prophets' teachings? ⁵⁸ If so, what do we need to change & repent of?

A FAVORITE TACTIC OF CRITICS: Often-times, it's a long list of imperfections, crimes, real or alleged, that all religionists have made throughout history, & because they didn't live the commandments, that Atheists like to focus on as "evidences," that "there is no God." But also, it's a long list of the same types of issues that anti-Mormon "Christians" like to bring up against Mormons, as "evidences," that there are no true modern prophets & apostles, & no need for a restoration & additional scriptures. However, when Atheists confront these same anti-Mormon "Christians," & other religions, to get them to not believe in any of the biblical prophets, or in any type of God, or to try to "justify" their own disbeliefs. They confront them also with the same types of "reasons" used by early anti-Christians to reject Christ as the Son of God, & to reject any divine being. Consequently, because these "reasons" are similar, & the same in many cases. How are modern Christians answering the modern Atheists' similar reasons? But then, we might ask: Why are many modern Christians then turning around & bringing up the same types of reasons in arguments to reject modern prophets? Then also causing others to follow them in like manners, in rejecting the LDS prophets too, & the restoration. Why wouldn't their answers to the Atheists, become answers to their own polemics against the restored gospel?

Like today, there were those who might have been 'guilty' of some of the things even mentioned in the New Testament that different ones had to repent of. For the church is not for perfect people, but to help perfect people, (Eph.4:10-14). There have been those who were kicked out of the early Church, as today, or who left on their own, because of varied reasons, or because they habitually continued on with not following the good concepts, & the gospel. But, for critics to generalize that the actions of a number of people, (perhaps at different phases of their lives, some more disobedient than others), thus represent the typical life styles of those trying to live the gospel. That sweeping

generalization was, & now is misleading, unfair, & dishonest. Also it can only create more prejudices that can cause the very same types of harm that the critics accuse church members of. Hence, are the critics only appearing to help improve societies, or are they only making things worse by getting people to leave, or leaving themselves? But why leave the few organizations that are actually doing good? Or that seeks to help others, through missionary work, etc., to repent, & not rob, not cheat, not lie, not kill, etc. Plus, that teach to do all the good things, feed the poor, help others, etc.? Wouldn't that cut down on tax-payers' funds, claimed needed by politicians, who claim to try to be solving such problems, after they have arisen? Doing so, with bigger & better police forces? Better jails, & prisons, etc.? It would, for keeping the commandments are the only real solutions to the negative ripple effects caused by crimes & the many problems produced by not! Keeping the commandments is the answer to improving families, & thus, societies, & the world. Thus, did the critics actually hope that the early Christians would have at least lived their own teachings? Do the modern critics hope Mormons will continue to feed their own, & the poor? To send plane loads of humanitarian aid to disaster areas?⁵⁹ What are anti-Mormon Christians & Atheists doing to help solve the problems, they complain that their rivals are causing? Are they sending more plane loads of humanitarian aid than their rivals are? If so, good for them! If not. Why not?

Atheists, by getting people to not believe in God, wouldn't they actually cause the very same types of sufferings, problems, & issues that they charge religious people cause? (Note again, that it's often those religious people that don't keep the commandments, & don't live Christ's & his apostles' & prophets' teachings, that get listed in Atheists' long list of "evidences," as to why 'there's no god.' Plus, why religions are "bad for societies & the world," & thus should be removed from Governments, public schools, & from societies. So Atheists are saying). While the good religionists do, hardly ever gets credited to them, when Atheists are selective in their sources to vilifying all believers in God, as insane fanatical evil doers. Or of causing all kinds of problems in the world, 'in the name of Jesus.' But, what about Atheists? Do they have a track record of doing any better to solve the problems & sufferings they claim religionists have caused throughout history? Are we to ignore what happened in Russia, 1920s-1950s? When Lenin & Stalin, Atheistic Communism, persecuted, mass murdered & destroyed churches, & religious artifacts. Plus, made religious performances illegal, as they thought-policed everyone to go along with Communist-Atheistic indoctrinations. Plus, had everyone spying on each other to keep everyone in forced obedience to the all powerful criminal godless super State. With collectivism, State run farms, that caused millions to starve to death, because the pleasantries' farming tools & bags of grain were also confiscated by the Red Army. Consequently, farmers didn't have any way to grow food & the State didn't give them enough food, as promised, to live on. What about the same types of things that happened in Communist China, 1940s-1960s?⁶⁰ That was the Atheistic Communists "solution" to feeding the masses, & having the State take care of everybody, & to forcibly distribute the wealth "fairly." Instead, what happened, was the Communist leaders, lived nicely, while millions starved & turned to cannibalism, while others got murdered under Stalin's purge & ethnic cleansing, as did millions of others under Communism in different parts of the world, like in China, etc.⁶¹

But, to illustrate further how Atheistic ideologies can create the same havoc they claim religionists do: I've heard many Atheists rationalize, & many of their lives' examples, such as Communist Atheists, also suggest

this to be the case.⁶² That, if ‘there is no God,’ as they claim, then ‘there’s no judgment of deeds.’ Thus, ‘as long as one doesn’t get caught, anything, according to one’s desires, is allowed.’ So also, it seems are the net results & consequences, that happens with most Christian sects that preach the “grace alone,” system. For wouldn’t that create in many minds, the temptations to pursue, (though many preachers also preach against it), a lazy, none-good & anti-productive, but a sinful life style? The same as some Atheistic thinking & reasoning: ‘No God, no judgement, thus no punishment for sins,’ type of ideology. For what might that produce? While in the case of “saved by grace alone,” systems: Haven’t they set it up so they can think that they can already ‘Judge themselves’ “saved” here & now, & thus not worry about doing anything good? But also, that they can then think that they don’t have to worry about the sins done, or that they’ll continue to do, because ‘Jesus saves you no matter what,’ by mere ‘lip confession only,’ & ‘not of good works!’?

Unfortunately, there are those who use this unbiblical & false doctrine of devils’ methods in selecting certain passages of scriptures. Thus, if Satan & the devils can get people to not repent, not do good, not get rid of their bad habits & vices, then they’ve done their job! For the net results is the havoc that follows in societies & the world, when people do not keep the commandments, & Christ’s teachings!⁶³ So also will the havoc be increased by those being selective in putting together only a small number of certain passages of scriptures, arranging them in a line up of passages in ways that ignores the full context of the whole New Testament & its full message. Many do this in order to try to justify not doing any good, & if good is not done, sinful choices seem to follow. Consequently, many born-again Christians, upset with their fellow Christians, & the evil consequences & havoc sins produce, are unhappy! They’ve realized that something is missing in the lives of their fellow born again Christians, & that is good works! For not only are they continuing in their vices, they aren’t doing good either! Thus, we hear reports of cases of this kind on radio shows, where Christians are complaining about those who don’t produce the good works, that thus shows, as evidence, that they really have accepted Jesus as their personal savior! So in this way, good works are supposed to follow those claiming to have been “saved.” But unfortunately, it doesn’t always seem to work out that way. For even though good works are claimed by them to be an evidence of their salvation, not a condition to it, many modern Christians don’t produce those good works, while many others do, & if so, good for them.⁶⁴ But because many Christians give into the temptations to use the “faith alone” system as a license to sin, & not do good works. Unfortunately, a lot of problems arise in Christian families, societies, the country & world, because many follow these false misinterpretations as to what preachers claim was misunderstood about “grace alone,” not producing any good works. For they argue, that ‘good works, though not required to be saved,’ still have to follow in the lives of “the saved,” as evidence that they’ve actually accepted Jesus, & were sincere in their mouth confession. But because many do not see it that way, they use it as a license to sin. Just like in the case with the sale of indulgences was thought could license those with being still ‘saved,’ even if they wanted to do future sins. They had paid for future forgiveness, even before they had done all kinds of lists of sins they could then do, so long as they had paid the required amongst to the Catholic church, to do those sins. Thus, this was one of the complaints of the Reformers, during the 16th century.⁶⁵ But when Luther started preaching “grace alone,” or his “faith alone,”

dogma, he himself later regretted, as numerous preachers today have also noted, that a lot of good wasn’t getting done, while a lot of sinning was! But this was the negative consequences of what happened when Martin Luther added “solo” after the word faith, in Romans 1:17, to make it “faith alone.”⁶⁶ He regretted that many of his followers took it as a license to sin & not have to keep the commandments, because they were saved by “faith alone,” & not by good works.⁶⁷ Unfortunately, the ripple effects of those teachings have escalated down to today!

A New Communist Atheistic slogan for anti-Mormon Christians to get the “unsaved,” to also be “saved by faith alone,” & not by good works? **“WORKERS OF THE WORLD UNIT”**?⁶⁸ The Total Ridiculous Irony of Claiming to be “Saved by Grace” Or “Faith Alone,” & not by any types of Good “Works”! Even if those works were done by others before, & those working now!

While the good Mormons do, is hardly credited to them, the critics will often have a long lists of the stupid choices made, allegedly made, & imperfections. These, are often magnified by critics, & used to vilify Mormons as a whole.⁶⁹ Also, the Mormons’ good symbolism, rituals, teachings, etc., have been vilified by some anti-Mormon “Christians,” as being un-Christian & “Satanic”?⁷⁰ So do the critics then want us Mormons to live the correct principles, to keep the commandments? Because the critics hate to be mistreated? Don’t like people taking things from them? Or having their spouse cheat on them? Or because they don’t like to be beat up, murdered, & discriminated against, etc.? If so, then, they shouldn’t have problems with, or mock & poke fun of Mormons, (like Atheists shouldn’t also), for having symbols that remind us to do good. Or of wearing special clothing, with symbols on them that reminds Mormons to live a clean & pure life. Visible reminders to not commit adultery, but to keep the commandments, to be charitable & helpful to others in their needs. These critics shouldn’t also vilify our rituals, that remind us to keep the covenants & promises made: To keep Christ’s teachings, to keep the commandments, to do good, & not do all kinds of evil acts. So, because critics like to keep track of the crimes, stupid choices many of us have made, still make, & should repent of. Do they list such things in the hope that we all will improve & perfect our own individual lives? If so, how are the critics doing in overcoming & helping to solve the very problems they might be guilty of, & could use help with doing better at?

Meanwhile, throughout the world, many people, who are looking for a religion of convenience, one that doesn’t require any type of change in their bad habitual types of life-styles, are being appealed to by many “saved by faith alone,” preachers, because they promise a cheap ticket to heaven, that requires no effort, no works, no change in their life-styles! Just a simple effortless mouth confession of Jesus.⁷¹

The historical setting for the “grace” or “faith” alone passages, should be put into perspective. How that Paul was responding to those who still felt they had to do all the works of the Old Testament laws & old-law Mosaic ritualistic works.⁷² Paul wasn’t doing away with the good moral codes of the law, like the 10 commandments. Thus, these preachers & anti-Mormon Christians have to ignore, discredit, or work at getting people to not accept the passages in Paul who also points out that true followers of Christ will also be repenting, improving, & striving to develop Christ like traits in their own life. How that if they want to be counted as true believers in Christ, they will be striving to keep the commandments, follow Christ’s higher laws, like the sermon on the mount, (Matthew 5), etc. Plus, working hard to develop the spiritual gifts, especially charity, (1 Cor. 13). Plus, overcoming the temptations to not be fornicators, & not do all the other works of evil warned, & listed against.

For if such things are habitually unrepentantly continually done, such behavior will get them in trouble, & they'll end up on the left-hand side of God's Judgment. Rather than on the right, thus righteousness, doing what's right, staying on the right-side narrow-path! Not choosing the broad road, the left-hand-path, that leads to hell. Paul, Christ, & the other apostles, & prophets, have always lovingly encouraged the early Church to be doers-of-the-word, & not just hearers only. Thus, the many passages in scriptures have to be ignored, explained away, or rejected & misinterpreted by the anti-Mormon Christians, and that takes a lot of work to do! For in reading the New Testament, from beginning to end, not just selectively here & there passages, most people will see that the whole point of the New Testament is to get people to believe in Christ, & live his higher moral laws, & teachings. Plus, to repent, & stop doing evil, & do good continually there after. Thus, for these preachers & critics, a lot of work goes into creating the illusion that the New Testament is all about being "saved" by faith alone! The preachers have to be very selective to create the "grace" or "faith" alone systems. They have swerved their way around those many clear, & plain passages of scriptures, about the early Christians' duties to be a good person! To feed the poor, be kind, charitable, & not do evil, etc. They also have to ignore many of the early Christian Fathers who taught about how the early Christians should live righteously & do their Christian duties. How that when many did, they became noted as living "saintly" lives, & thus were known for the good they did, despite how they also had many things they had to repent of too, & weren't perfect, but were striving towards "Christian moral perfection."⁷³

But the irony further is, how that many of those who pre-judge themselves "saved," not by works, end-up being real hard workers! How? By working hard on getting everyone else they judge as "the unsaved," to also be "saved by faith alone, & not by works." For it takes a lot of "works" to get others to stop "working their way to heaven." To get the word out!

THE FORGOTTEN INESCAPABLE GOOD WORKS THAT HAVE GONE ON BEHIND THE SCENES: Because not too many people in this world are willing to work for free, there are all kinds of jobs that have to be done to make the whole system work! So, many people have to know that they'll get paid before they're willing to go to work, or they'll not do their jobs, even if their jobs will benefit others! Or even save others! For example, many Doctors, will not give up their nice homes, & fancy cars by saving lives for free, without getting paid to do complicated operations in expensive hospitals! It took a lot of schooling & hard work for them to become Doctors, & lot of them would like to be compensated for all that hard work! The same with "saving" people in other areas of life. Someone has to get paid to go to work to make the materials needed to make the paper the "word of God," the Bible, is printed on. Work at making the ink. Work at type setting, or typing. Work at spell checking. Work at distributions systems, by horse or by foot travel, back in the old days, or by modern transportation systems, (most truck drivers, etc., don't like to work for free). Moreover, a lot of work goes into making web sites, blogs, & printing flyers, pamphlets or books to encourage people to at least read the Bible. But, not to labor the point, for that point is obvious now, & that is, that a lot of work was done in the past, & work now, still goes on behind the scenes for these preachers to claim they get people to get "saved by grace alone," and not by their own works. For, if the prophets & apostles had been lazy & not written their manuscripts, & letters. If many of the early Christian church leaders had been lazy, or hadn't

kept their holy books & scriptures from falling into the hands of thought-policing Roman Emperors. Plus, the Roman soldiers, sent to destroy, burn, & confiscate church property & the scriptures, during days of persecutions. But had handed them over, like other Traditores had, (or those who "handed over," the scriptures to save their own lives).⁷⁴ If many of the monk-scribes, or those who tried to preserve the scriptures, & risked their lives to translate & make copies of them during the days when the scriptures were suppressed, had not done so.⁷⁵ If a lot of many other good works hadn't been done by good people in earlier centuries, there wouldn't have been a bible for us to read & now learn from. So despite all the innumerable works, that were already done. When we factor in all these aspects, there is really no way anyone could have been, or now can be, "saved by grace alone," or "faith alone," without works! Thus, we have to give credit to those who did & now do all these inescapable types of works, to thus make the whole system work!

CAN BIGGER GOVERNMENTS LEGISLATE, & FORCE PEOPLE TO BEHAVE? Doesn't the devil & his demons, want people to not repent, & not do good works? ⁷⁶ Thus, the net consequences are the same, amongst the lazy ones in all religions & organizations claiming to be helping people. Hardly anything good gets done, while more crimes increase, & societies then turn to governments to try to fix the havoc created.⁷⁷

Big governments, suffering from their own problems of corruptions, & many involved in the tax spending positions of Government, often seem to like to take advantage of the on going problems & havoc that sins all produce in societies. They then offer one program, or legislation, or other so-called "solutions!" Or call for some new Government agency to be created or added on to existing ones, to deal with the problems. But, that they also need to have are more tax payers' funds to run such programs & "solutions." For ironically, we always hear about how the national debt-ceiling needs to be raised, but hardly ever, that the tax spending needs to be lowered, or tax fund wasting needs to stop. Also, because people don't want to be preached at, or because Atheistic moves have made it more illegal to mention God in public schools, & public spaces, except profanity protected in the name of free speech. Because the problem solving 10-commandments, & other reminders to be good, are almost illegal to be in public schools & places, as prayers now are illegal to do openly! When the bad consequences, & bad ripple-effects pile up, because of not allowing simple visible reminders, to be good, & not do evil. Such as the removing of the 10 commandments from public schools, prayers & other mentions of God, etc.⁷⁸ All these, & more, add to the crimes produced by not encouraging self control, self policing of actions, & self governing of one's own choices. But then, as the problems grow, many will cry out for bigger, & increasingly more all-powerful-freedom-restricting Governing of the law breakers, life-takers, & other 10-commandments breakers! Especially, as the havoc created in families, & societies, increases from the consequences of not keeping the commandments. Or not having any type of religious or moral common sense ethics being taught, but all the other negative traits allowed to be preached in the satanic music, in the movies, games & in street talk, all in the name of protected free speech!⁷⁹ Then, people, who still don't want to be preached at, will run to the government demanding that it does something about the havoc, crimes, & negative ghetto making consequences of not keeping the commandments! It's then that we start to hear all kinds of "problem solving" requests of others, & the problem solving promise making campaigns of many politicians! Thus, many ignoring the 10-commandments' solutions, then think that societies can some how be legislated-into-behaving. So the

politicians campaign that, once they get in, they'll introduce their new programs, & keep their campaign promises. But most of time, once in, they either forget their promises, can hardly do anything about it. Or seek to get more money from tax payers, in the name of "solving" the problems, as if new legislation, stacked on the old ones, of now endless pages of laws, are going to really solve things. But then, we eventually do find out, but too late, how that the funds that were supposed to go towards "solving" things, somehow got lost, or diverted & used for some other pet project.⁸⁰ And thus, in the case with many of these projects, the funds, hardly goes, or if it does, can hardly ever really solve the problems, like keeping the commandments will.⁸¹ Thus, while hardly anything good, doesn't get done, a lot of bad does. The problems get prolonged, so that more excuses can be used by corrupt politicians to say that they need more tax payers' funds to "solve" the problem or crisis. The roots of the problems, hardly ever get media coverage, for the focus seems to be threats from without, from other nations, rather than threats at the core, the threats to family values & goodness. For as the traditional family, the foundational block of societies, & thus the nations, is also under attack⁸² from different angles too.⁸³ So also then is under attack, our nation & the world, for as the basic unit, the family goes, so does also other foundational structures of societies and nations go to.⁸⁴ A modern prophet, Spencer W. Kimball, October 1980, warned us about this very thing: "...We know that when things go wrong in the family, things go wrong in every other institution in society.... Our political institutions... cannot rescue us if our basic institution, the family, is not intact. Peace treaties cannot save us when there is hostility instead of love in the home. Unemployment programs cannot rescue us when many are no longer taught how to work or do not have the opportunity to work or the inclination, in some cases, to do so. Law enforcement cannot safeguard us if too many people are unwilling to discipline themselves or be disciplined." ⁸⁵

Meanwhile, Mormons, who like other good religionists, & other good ethical living individuals, often-times get no credit or acknowledgments, for any good that they do. If they are by some, then it's followed by "but," & then vilification tactics. Another tactic critics like to use is to focus on long lists of the crazy ones, the non-commandment keepers, & criminals, or alleged ones, amongst the Mormons or other religionists.⁸⁶ For how many plane loads of humanitarian aid go out to disaster areas that the critics amongst Christians anti-Mormons send? How many from the Atheists? If they do, & apparently they might even out do many religionists, so some Atheists claim, but if so, good for them!⁸⁷ But why not all of us join together to help with more, rather than squabble about, who sent more & what & for why? If some amongst them don't, then why are they, & others, vilifying Mormons, & other religionists that do?

MORE EARLY ANTI-CHRISTIANS' IRONIES & INCONSISTENCIES: Despite how early Christians helped feed their own & the communities' poor & needy. Critics blamed them for crop failures, droughts,⁸⁸ & other natural disasters.⁸⁹

Despite how earliest Christians taught spouses & family members to love one-another.⁹⁰ Critics charged them with breaking up families & teaching things harmful to communities.⁹¹ Obviously, differences in beliefs in families are going to create a natural area of some contentions, in whatever combinations: Atheist parents, religionist children, visa-versa.

Despite how they gave money to the public coffers to help widows, orphans, & the needy. Critics charged early Christians as being "robber

bands," ⁹² out to get gain & money from everyone they could con.

Could religionists make the same charge against American Atheists, & what happened with their founder, Madalyn Murray O'Hair (4-13-1919 – 9-29-1995)? When she & her two sons were murdered by fellow American Atheists, who didn't keep the commandment, "thou shalt not kill"? Might they, before they were murdered for a large sum of money, \$600,000.00, have tried to talk their fellow Atheists out doing the deadly act? Might they have been tempted to try to get their murderers in to not following the negative trait of greed, revenge & other negative traits that reports claim motivated the murderers? Could they have been tempted to tell their murderers, "thou shalt not kill"? Or at least pleaded, "please don't kill us," knowing that if they had hinted to the ten commandments, that they & their fellow American Atheists, & other Atheists, had militantly caused to be banned from public schools in America. That their murderers would probably have laughed at them! Might they even have wished that their murderers had developed charitable & loving characteristics, rather than murderous, greedy, unforgiving & unmerciful traits? For if they had, they probably wouldn't have been murdered for said-sum, or for revenge, or whatever! Had the school & alleged misconduct of those whom the O'Hairs said mistreated them badly, kept the commandments & Christ's teachings, rather than just prayed about them. Would the O'Hairs have changed their minds, & even not perused the issue about mandated prayers in the school their son was allegedly forced to have to taken part in, even though professing to be Atheists? Would these Atheists have at least been more thankful, (assuming that they didn't enjoy being mistreated), if the religionists they encountered had treated them with love, kindness & other Christ like traits? Rather, than with bad negative traits alleged to have been done to them? For after all they did complain that they were mistreated, & didn't like it. And so, did O'Hairs actually want, or at least would have liked it, if the religionists would have followed the good teachings of Christ? Or at least ethical positive traits? ⁹³

President John F. Kennedy, points out the mistreatment of Karl Marx, one of the Communist Atheistic founders of one of the murderous revolutions in history. In 1851, the New York Herald Tribune, under the sponsorship and publishing of Horace Greeley, had employed as its London correspondent, Marx, then an obscure journalist. Marx, who was having money issues, wasn't given the raise he was asking for, so Kennedy speculates: If only this capitalistic New York newspaper had treated him more kindly; if only Marx had remained a foreign correspondent, history might have been different. Perhaps then, there wouldn't have been the rise of the murderous secret societies of Atheistic Communism, that have murdered millions of their own people, & millions in other countries.⁹⁴

But, to return to more early Christian cases: Despite how paganism had their own immoralities, orgies, & lewdness. Early Christians, who taught morality, & who were against adultery, fornication, & other deviant sexuality. They still got accused by critics of all types of "secret orgies" during their "secret meetings." ⁹⁵

Despite how early Christians were forbidden to do abortion-murders & other infanticides,⁹⁶ early critics charged that they were killing babies⁹⁷ & eating them.⁹⁸ But what about the babies that pagans were said to leave by the road sides to die from pagan traditional exposure practices?⁹⁹ Weren't the pagan-critics just as guilty by letting their fellow pagans commit infanticides through allowing many infants to die by exposing them to the elements & wild beasts? Or by throwing them off cliffs?¹⁰⁰ If the early Christians were child-killers, & cannibals, as falsely charged.¹⁰¹ Why would they then rescue exposed infants, & upon saving their lives,

also take care of them? (Matt. 18:1–6, 10–11, 19:14, etc.)

Despite how early Christians taught that they should pray for, & love their enemies, ancient antagonists claimed primitive Christians were “haters of humanity.”

Despite how early Christians’ symbols, rituals, clothing symbolism, mysteries, teachings, & greetings were cautious, sacred secrets, & were done to remind them to do good. Plus, to live a good moral & clean-life, to remain pure & charitable, & not do any crimes. The critics helped spread false rumors, helped cause different persecutions against the ancient Christians, making many of them to become secretive,¹⁰² to stay alive. Critics were suspicious about what early Christians did in their ‘secret meetings,’ & claimed that they found out they had “secret pass words.” Plus, “secret hand-shakes,” & alleged “occult symbols”¹⁰³ to know each other by. Plus, being a “secret society,” a “secret cult,” taking ‘conspiratorial oaths.’ How they also hid what they were doing in the dark, always going out at night, so they wouldn’t get caught by the police-soldiers dress in plain clothing to hunt them out.¹⁰⁴

Despite how early Christian scriptures & Christ’s sayings, if put into practice, could have decreased crimes, thefts, murders, & other unethical practices in their communities. Critics helped caused the properties, riches, & early Christians’ scriptures to be decreed “illegal” & confiscated, destroyed. Or their properties, & wealth to be split up amongst those who turned them in, so that they could obtain their riches & properties.

Despite how early critics could have learned the good principles, wisdom, & life changing sayings of Jesus & the apostles, if they had studied the early Christians’ confiscated copies of scriptures.¹⁰⁵ Many critics instead, burned them, or studied them in order to take hold of their words, that they might find things in them to vilify the early Christians further with.

Thus, the Roman officials, like how the chief priests and scribes of Christ’s day, had sought to lay hands on Christ to have him charged & arrested. So they sought to take hold of his words, or vilify his teachings & sayings, as the later critics would do to early Christians’ books & scriptures. “And they watched him, [Christ, as they later did with early Christians] and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.” (Luke 20:19-26).

Despite how, before different canons of the New Testament were compiled, the earliest Christians’ scriptures were what the Jews also considered were scriptures from the Old Testament time prophets. Plus other scriptures, like the Book of Enoch. Despite how they were authenticated & accepted prophecies during the earliest Christian times, & used as such. Later, some questioned them, & Enoch’s writings fell out of use, as did other writings. The copies of scriptures, (before the New Testament was compiled with the Old), had passages that were considered authentic prophecies, & writings. Despite this, the critics claimed that they were not authentic writings, & thus charged early Christians as not having credible sources. Or, that perhaps didn’t pass some kind of ancient type of peer-reviews. Critics then set up doubled standards saying that the early Christians needed to use credible non-early-Christian sources. While the critics could use early Christian sources in this double standard, but used such sources taken out of contexts, so they could vilify the early Christians with “their own books,” which they said contained the “best evidences,” against the early Christians.

Despite this double standard, the critics also set up a lot of no win

scenarios, saying that they couldn’t use their own witnesses’ statements in their favor, because they were mostly “silly” or “crazy” women! Or deluded followers who didn’t witness any authentic divine events, & because their witnesses also betrayed Christ. (Of course the critics only presented half the story, & failed to point out how most of those “betrayers” later were willing to suffer martyrdom for the cause of Christ).

Despite how many prophecies used by early Christians did testify of Christ & what he did, centuries before he did fulfill prophecies. Some of the critics amongst the Jews, were charged by some early Christian apologists, of taking out prophecies, because the Jews knew they could be used by early Christians in Christ’s defense as fulfilling them.

Despite how early Antagonists amongst the Jews rejected & asked for authentic evidences for the new revelations given by early Christian prophets & apostles, & Christ, himself. The early Christian apologists challenged them to show how their own prophets were to be believed first, before evidences from early Christians were given. Show us first how your prophets were true prophets, then we will show you how our prophets are true prophets, some early Christian apologists reasoned. Thus, showing also that because your true prophets prophesied of Christ, which prophecies were fulfilled. They were also then not guilty of having given false prophecies, which would have made them false prophets. Then also the evidences for them being true prophets, are also evidences for Christ being their promised Messiah, & the early Christian prophets as being the Messiah’s new line of true prophets, that they should believe too, as they do with theirs.’

Despite how early Christians were preaching against murders, cruelties, & all types of crimes against themselves & others. Corrupt murderers in government positions, & critics, helped cause early Christians to be put into the same prisons, built for real murderers, robbers, & other criminals.

Despite how early Christians, were accused of ritualistic murders, & all kinds of unlawful activities & plots against the Roman government. Critics caused the very things (they charged them with), to come upon the early Christians during different eras of martyrdom & persecutions.¹⁰⁶

Despite how the early Christians’ mysteries included oaths for them to do no crimes, & to not harm or mistreat others. Critics claimed that they took revolutionary oaths against the Roman Empire-government.

Despite how early Christians had vows of chastity & how to dress in modest ways, to reduce lustful thoughts, one towards another. Critics caused early Christian women to be stripped of their clothing, mocked, raped, sold as sex-slaves, or had their naked bodies torn & eaten by lions in their gladiatorial games.

Despite how the ancient Christians’ sacrament was vilified as being a blood drinking cannibalistic meal! Critics’ & their fellow pagans’ blood thirsty lusts for violence, caused many early Christians to become martyrs, as they suffered awful & bloody deaths in the gladiatorial games.

Despite how many early Christians testified & witnessed to, & gave their lives for their faith, rather than deny-Christ. Critics charged they had no credible witnesses, & in some cases had their tongues & eyes cut out, so they couldn’t witness or testify in their defense & for their “illegal” religion.

Despite early Christians were taught to be industrious, thrifty, but generous & kind. Critics charged that they were taking away their jobs, sources of income & causing economic problems, in their communities.

Despite how early Christians worshiped Christ as God, or the Son of God! Critics charged they were “Atheists” because they refused to take part in mandatory Roman sacrificial rites to pagan gods & “divine”

Roman Emperors.

Despite how miracles were done by Christ & in his name! Critics charged them with being done by magical spells, incantations, while some of the critics practiced such things themselves!

Despite how early Christians weren't perfect, critics expected them to be perfect! But, because they weren't, the ancient Antagonists habitually liked to point out any weaknesses, hypocrisy, & imperfections they could find or allege early Christians were "guilty" of. They also published & helped the spread of unchecked & often many unverified rumors as they listed as many different cases of alleged ill-deeds they could find. These wild stories thus became their "authentic" evidences that the early Christians had no divine messages, but instead had messages inspired by demons.

Despite how early Christians taught their own versions of deification, & that they could become perfected, though not expected to reach perfection in life. The critics mocked their version of perfection & deification as an old worn out myth, borrowed from the pagans who taught their Emperors were divine, who should be worshiped. But instead, complained the critics, they don't give them due worship, but go off to teach each other how to become perfected gods or goddesses.

These are just some of the issues that early anti-Christians brought up, & which sound like modern critics' charges today. The same ironic situations then, also can be seen today, & thus, how the early Christians answered the ancient critics, their answers can be *recycled* for answers today. The same doctrines that were used to answer the ancient critics, can also be used today. Unfortunately, when early to later Christendom started to doubt, discontinue & argued away their many beliefs mentioned, they also lost the answers. But because there was a restoration, these answers have now been brought back, as with the spiritual gifts.

Thus, in conclusion, despite my own weaknesses, I pray that the spirit of love will be felt as I testify for the restoration. I know that there was a restoration, that Jesus is the Son of God, that we have living prophets on the earth now. I know that the keeping of the commandments helps solve many problems before they get started. I would invite all who read this to pray & ask God the Father about these things, & for a witness of the spirit that they are true. That also there are living prophets on the earth that witness to the world that Jesus is the Son of God who lives today. I testify, despite my own faults, that Jesus Christ is the savior, & is the Son of God, & that we do have a new line of prophets as anciently. There are true living prophets, & apostles on earth now that can guide us through the stormy days ahead, if we will but heed their warnings given by them, & keep God's commandments. In Christ's name.

D. Thorpe.

Please consider these sources & links as resources & do take the time to go through them, as you can. Please suggest links, books, etc. too. Thanks, and God bless us all.

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 23. Internet Archives: Radio shows on KZZI 1510 AM radio, West Jordan, Utah, 1987-88, Darell Thorpe, host of "Out of the Best Books," show series & collection of other shows entitled: *The Salamander Soap Opera Saga - Mark Hofmann Forgeries Used to Vilify Mormonism*, <https://archive.org/details/TheSalamanderSoapOperaSaga-MarkHofmannForgeriesUsedToVilifyMormonism> - Part 1 - https://archive.org/details/TheSalamanderSoapOperaSaga-MarkHofmannForgeriesUsedToVilifyMormonism_104 - Part 2 - <https://archive.org/details/TheSalamanderSoapOperaSaga-MarkHofmannForgeriesUsedToVilify> - Mark Hofmann Forgeries and Murders - The Great Freak Outs Over Symbolisms 1980s <https://archive.org/details/MarkHofmannForgeriesAndMurders-TheGreatFreakOutsOverSymbolisms1980s> -

24. Neglected or rejected by critics, Book of Mormon evidences piling up! To name a few areas of research & responses, in many that could be listed: Internet Archives, *No Evidences for The Book of Mormon?* Part 1, radio show archives, <https://archive.org/details/NoEvidencesForTheBookOfMormonPart1> - <https://archive.org/details/NoEvidencesForTheBookOfMormonPart2> Part 2 - <https://archive.org/details/NoBookOfMormonEvidencesPart3> - Internet Archives: The Grand Pilgrimage - Reformed Egyptian Evidences & Polemics - Murray Library, Utah, USA, 10-17-1992. - <https://archive.org/details/TheGrandPilgrimage-ReformedEgyptianEvidencesPolemics> - Internet Archives: World Wide Wandering Christ - Collection of Christmas Traditions, Radio shows on KTKK 630 AM radio, South Jordan, Utah, Darell Thorpe guest, 1999, on Sherlock A. Collin's show, as guest. Then, two shows 12-2012 & 12-16-2013 on Drive Time Live, The Mills Crenshaw Show, on KTKK. <https://archive.org/details/WorldWideWanderingChrist-CollectionOfChristmasTraditions> - Internet Archives: Christ the World Wide Wounded Wanderer, <https://archive.org/details/JesusChristTheWorldWideWoundedWanderer> - <https://archive.org/details/HowTheEarlyChristianBeliefsOfChristWorldTreksBecameSantaClaus> - <https://archive.org/details/WhenHowTheEarlyChristianDoctrineOfChristWorldTreksBecameLater> - Blog: The Christ in Santa Unmasked, by Darell Thorpe (rough draft). <http://restoredgospellevidences.blogspot.com/2011/03/christ-in-santa-unmasked.html> - https://www.amazon.com/gp/search/ref=sr_snr_fkmr2?rh=i%3Aaps%2Ck%3ADarell+Thorpe&keywords=Darell+Thorpe&ie=UTF8&qid=1319257581 - <http://web.archive.org/web/20030608222735/http://www.restorationhistory.com/Christ-The-World-Wide-Wounded-Wanderer.html> - <http://web.archive.org/web/20030608222734/http://www.restorationhistory.com/rh/Christmas-legends.html> - <http://web.archive.org/web/20030419093942/http://www.restorationhistory.com/rh/bom.html> - Cyrus H. Jordan, *Before Columbus, Links Between The Old World And Ancient America*, (New York: Crown Pub., 1971). Dewey & Edith Wood Farnsworth, *The Americas before Columbus*, (Salt Lake City, Utah: Deseret Book Company, 1949). Diane E. Wirth, *A Challenge to the Critics, Scholarly Evidences of the Book of Mormon*, (Bountiful, Utah: Horizon Publishers, 1986). Milton R. Hunter, & Thomas Stuart Ferguson, *Ancient America & The Book of Mormon*, (Oakland, California: Kolob Book Company, 1950). Paul R. Cheesman, *The World of the Book of Mormon*, (Bountiful, Utah: Horizon Publishers, 1984). http://www.shields-research.org/Scriptures/BoM/Anthon_Transcript-Crowley1942_02-IE.PDF - <https://archive.org/search.php?query=Lord%20Edward%20Kingsborough> - <http://www.fairmormon.org/archive/publications/archaeological-evidence-and-the-book-of-mormon> - <https://www.lds.org/general-conference/1978/04/evidence-of-things-not-seen?lang=eng> - Mark E. Petersen's book, *Those Gold Plates*, see also: *It was a Miracle*, Oct. 1977 conference, <https://www.lds.org/general-conference/1977/10/it-was-a-miracle?lang=eng> - You Tube: *FAIR Book of Mormon Evidences*, Play List: <https://www.youtube.com/playlist?list=PL0BC8D118C74ED3DA> - Response to *Bible Y's Book of Mormon* - <https://www.youtube.com/playlist?list=PL5297AFE4D9944979> -
25. <http://web.archive.org/web/20030627133557/http://www.restorationhistory.com/EC2002.HTM> - Julian the Apostate, [361—63 C.E.], says: "Moses says that the creator of the universe chose the Hebrew nation, that to that nation alone did he pay heed and cared for it, & he gives him charge of it alone. But how & by what sort of gods the other nations are governed he has not said a word" (100a). "Julian asks the Christians if Judaea was the only land that he chose to take thought for, what about the other lands? Why did God only send prophets to a certain land, "but to us no prophet, no oil of anointing, no teacher, no herald to announce his love for man which should one day, though late, reach even unto us also?...If he is the God of all of us alike, & the creator of all, why did he neglect us? (106d)." Robert Louis Wilken, *The Christians As The Romans Saw Them*, (Yale University Press; New Haven and London, 1984), p. 162-3, 180-81. Porphyry, an early anti-Christian writer A.D. 3rd century, asks the Christians: "What about the souls of people who lived before Jesus and had no opportunity to believe?" Reader's Digest, Editor, Gayla Visalli, and others, 1992, *After Jesus, The Triumph of Christianity*, (Pleasantville, New York and Montreal, Canada: The Reader's Digest Associations, Inc., 1992), p.199-200. He also charged that the early Christians' God couldn't be the way, and the truth and the life, in which men and women could have only had access to God, since the time of Christ's appearing in the flesh. Hence, their God "excludes those who have gone before and those who have no knowledge of Jesus of Nazareth." Wilken, *The Christians As The Romans Saw Them*, p. 162-63. Other critics, or "detractors in the Roman empire were able to sneer that he [Christ] had put his appearance "in some small corner of the earth somewhere." Jaroslav Pelikan, *The Illustrated Jesus Through The Centuries*, (New Haven & London: Yale University Press, 1997), p. 225-236. The early anti-Christian, Porphyry, according to Wilken, took a passage in John 14:6, & then asks: "If Christ says he is the way, the grace, & the truth, & claims that only in himself can believing souls find a way to God, what did the people who lived in the many centuries before Christ do[?]" ...What became of the innumerable souls, who can in no way be faulted, if he in whom they were supposed to believe had not yet appeared among humankind?...Why did he who is called the Savior hide himself for so many ages?" It is arrogant for Christians to think that only since the coming of Christ have men & women had access to God. Realizing that Christians answered this objection by appealing to the antiquity of Jewish tradition, he says": "Let them not say that the human race was saved by the ancient Jewish law, since the Jewish law appeared & flourished in a small part of Syria, a long time after [the ancient cults in Italy], & only later made its way into the Italian lands, after the reign of Gaius Caesar, or probably during his reign. What, then, became of the souls of Romans or Latins who were deprived of the grace of Christ which had not yet come until the time of the Caesar? [Augustine, Ep. 102.8]..." Wilken, *The Christians As The Romans Saw Them*, p.162. Origen, in response to Celsus, the early anti-Christian of the late 2nd cent., points out that Christ had not neglected other nations, had prophets in other nations, & went to other nations too, *The Ante-Nicene Fathers*, 4:407, 422-4, 444, 447, 464, 468, 557, 609, & 641; Chronicles 16:12-16, 20-24. <https://archive.org/stream/antenicenefather04robeuoft#page/608/mode/2up> - (p. 609). <https://archive.org/stream/antenicenefather04robeuoft#page/640/mode/2up> - (p. 641). <https://archive.org/stream/antenicenefather04robeuoft#page/556/mode/2up> - (p. 557). <https://archive.org/stream/antenicenefather04robeuoft#page/468/mode/2up> - (p. 468). <https://archive.org/stream/antenicenefather04robeuoft#page/464/mode/2up> - (p. 464-47). <https://archive.org/stream/antenicenefather04robeuoft#page/446/mode/2up> - <https://archive.org/stream/antenicenefather04robeuoft#page/422/mode/2up> - <https://archive.org/stream/antenicenefather04robeuoft#page/406/mode/2up> -
26. <https://www.youtube.com/playlist?list=PL0B6EF521DAC91502> - (You Tube): Christ As Cosmic Cruiser: Christ Went to Other Nations, (rough draft documentary).
27. Apostle, Hugu B. Brown, *Profile of a Prophet*, BYU Devotional, Oct. 4, 1955, https://speeches.byu.edu/talks/hugh-b-brown_profile-prophet/ -
28. <https://archive.org/details/WhenHowTheEarlyChristianDoctrineOfChristWorldTreksBecameLater> - <http://web.archive.org/web/20030627133557/http://www.restorationhistory.com/EC2002.HTM> - <https://archive.org/details/HowTheEarlyChristianBeliefsOfChristWorldTreksBecameSantaClaus> - <https://archive.org/details/JesusChristTheWorldWideWoundedWanderer> - <https://archive.org/details/WorldWideWanderingChrist-CollectionOfChristmasTraditions> - You Tube: (Rough Draft documentary, *Christ as Cosmic Cruiser - Christ Went to Other Nations*, <https://www.youtube.com/playlist?list=PL0B6EF521DAC91502> - https://www.amazon.com/s/ref=nb_sb_noss?url=search-alias%3Daps&field-keywords=Darell+Thorpe - The Christ In Santa Unmasked, <http://restoredgospellevidences.blogspot.com/2011/03/christ-in-santa-unmasked.html> - <http://web.archive.org/web/20030608222735/http://www.restorationhistory.com/Kindle-movie.html> - <http://web.archive.org/web/20030608222734/http://www.restorationhistory.com/rh/Christmas-legends.html> - <http://web.archive.org/web/20030425124345/http://www.restorationhistory.com/rh/ctwww.html> - <http://web.archive.org/web/20030425123248/http://www.restorationhistory.com/Christ-s-world-treks.html> - <http://web.archive.org/web/20030608222735/http://www.restorationhistory.com/Christ-The-World-Wide-Wounded-Wanderer.html>
29. Joseph L. Allen, *A Comparative Study of Quetzalcoatl, The Feathered-Serpent God Of Meso— America, With Jesus Christ, The God of the Nephites*, A Dissertation Presented to the Department of Ancient Scripture, Brigham Young University. In Partial Fulfillment of the Requirement for the Degree of Doctor of Philosophy, August 1970. Diane E. Wirth, *A Challenge to the Critics, Scholarly Evidences of the Book of Mormon*, (Bountiful, Utah: Horizon Publishers, 1986). Constance Irwin, *Fair Gods and Stone Faces*, (New York: St. Martin's Press, 1963). Pierre Honore, *In Quest of the White God*, 1961, 1963, (New York: G.P. Putnam's Sons, 1964). (P. Dee Roo, *History of America Before Columbus, According to Documents & Approved Authors*, by P. De Roo, (Philadelphia & London: J. B. Lippincott Company, 1900), Vol.1, pp. xi-xix, & pp. 205—08, & notes). David Hatcher Childress, 1992, *Lost Cities of North & Central America*, (Stelle, Illinois: Adventures Unlimited Press), pp. 233-237, see also p. 238-246. David Hatcher Childress, *Lost Cities of Ancient Lemuria & The Pacific*, (Stelle, Illinois: Adventures Unlimited Press, 1988), pp. 150—51. Childress, *Lost Cities & Ancient Mysteries Of South America*, (Stelle, IL: Adventures Unlimited Press, 1986), p. 21. Joshua Moses Bennett, *The Gospel of the Great Spirit*, (Salt Lake City, Utah: Morning Star Publishing Co., 1990). Lee Roddy & Charles E. Sellier Jr., *In Search of Historic Jesus*, (New York, Toronto & London: Bantam Books, December 1979, paper back edition), 9. Vaughn E. Hansen, 1993, *Whence Came They? Israel, Britain And The Restoration*, (Springville, Utah: Cedar Fort, Inc.), introduction xi-xv. Bruce W. Warren & Thomas Stuart Ferguson, *The Messiah in Ancient America*, (Provo, Utah, Book of Mormon Research Foundation, 1987). Ferguson, *One Fold & One Shepherd*, (Salt Lake City, Utah: Olympus Publishing Company, 1962). L. Taylor Hansen, *He Walked The Americas*, (Amherst, Wisconsin: Amherst Press, 1963). Milton R. Hunter, *Christ In Ancient America*, (Salt Lake City, Utah: Deseret Book Company, 1959), Volume 2. Paul M. Hanson, *Jesus Christ Among the Ancient Americans*, (Independence, Missouri: Herald Publishing House, 1947). Dewey & Edith Wood Farnsworth, *The Americas before Columbus*, (Salt Lake City, Utah: Deseret Book Company, 1949). Blaine M. Yorgason, Bruce W. Warren, Harold Brown, *New Evidences of Christ in Ancient America*, (Provo, Utah: Stratford Books, Book of Mormon Research Foundation, 1999). Terry J. O'Brien, *Fair Gods And Feathered Serpents*, (Bountiful, Utah: Horizon Publishers, 1997). - <https://archive.org/details/NoEvidencesForTheBookOfMormonPart1> - <https://archive.org/details/NoEvidencesForTheBookOfMormonPart2> - <https://archive.org/details/NoBookOfMormonEvidencesPart3> - <https://www.youtube.com/watch?v=PxTI0Kpx2E&index=12&list=PL0B6EF521DAC91502> - Darell Thorpe, Jesus Christ, The World Wide Wounded Wanderer, <https://www.amazon.com/Jesus-Christ-World-Wounded-Wanderer/dp/1494269252> -
30. <http://web.archive.org/web/20030608222734/http://www.restorationhistory.com/rh/Christmas-legends.html> - "Suppose all our written records had perished, with the greater part of our civilization, and chronicles after us were trying to reconstruct our distant past from word-of-mouth traditions, legends and fairy-tales, the memories of simple people. Such people might just have heard of ancient Rome, perhaps of Julius Caesar, but they would not be able to give any sort of date[. However] there would be one story particularly prevalent, about a man born in the East as a saviour, who preached wisdom and kindness and taught men to be good to one another, but who was then killed by men and ascended to Heaven and promised one day to return. All this the chroniclers would meticulously put down, but they would never be sure which was pure legend, which was history, and which a mixture of the two. It was rather like that when the chroniclers of the New World set out to re-create the past from the survivors' tales." Pierre Honore, *In Quest of the White God*, 1961, 1963, (New York: G.P. Putnam's Sons, 1964), 63—64.

31. You Tube, (Rough Draft documentary), *Christ, As Cosmic Cruiser: Christ Went to Other Nations*, <https://www.youtube.com/playlist?list=PL0B6EF521DAC91502> - Darell Thorpe, *Jesus Christ, The World Wide Wounded Wanderer*, <https://www.amazon.com/Jesus-Christ-World-Wounded-Wanderer/dp/1494269252> - Internet Archives: Jesus Christ - The World Wide Wounded Wanderer, <https://archive.org/details/JesusChristTheWorldWideWoundedWanderer> - Internet Archives: When & How the Early Christian Doctrine of Christ's World Treks, Became Later Legends about Santa Claus! <https://archive.org/details/WhenHowTheEarlyChristianDoctrineOfChristWorldTreksBecameLater> - Internet Archives: How the Early Christian Beliefs of Christ's World Treks Became Santa Claus' Global Flights - <https://archive.org/details/HowTheEarlyChristianBeliefsOfChristWorldTreksBecameSantaClaus> - Internet Archives: World Wide Wandering Christ - Collection of Christmas Traditions - Radio shows: <https://archive.org/details/WorldWideWanderingChrist-CollectionOfChristmasTraditions> - Darell Thorpe, *The Christ in Santa Claus Unmasked* {color illustrated edition 12-17-2013}: Tracking Santa Legends Back To Early Christian Beliefs That Jesus Went To Other Nations, https://www.amazon.com/Christ-Santa-Unmasked-illustrated-12-17-2013/dp/1494733382/ref=sr_1_cc_37s-aps&ie=UTF8&qid=1487564853&sr=1-3-catcorr&keywords=Darell+D.+Thorpe - <http://web.archive.org/web/20030608225734/http://www.restorationhistory.com/rh/Christmas-Legends.html> - <http://web.archive.org/web/20030608223026/http://www.restorationhistory.com/Kindle-movie.html> - <http://web.archive.org/web/20030425124345/http://www.restorationhistory.com/rh/ctwww.html> - <http://web.archive.org/web/20030608222735/http://www.restorationhistory.com/Christ-The-World-Wide-Wounded-Wanderer.html> -
32. Darell Thorpe, *Shall Be Turned Unto Fables, Time Lines of the Great Apostasy When, where, how beliefs & rites of early Christianity fade to fables & fraternal orders*, (Salt Lake City, Utah: Religious, Historical & Polemical Studies, 2017 rough draft, to be published). https://www.amazon.com/gp/search/ref=gnr_fkmr2?rh=i%3Aaps%2Ck%3ADarell+Thorpe&keywords=Darell+Thorpe&ie=UTF8&qid=1319257581 -
33. <http://web.archive.org/web/20030304044342/http://www.restorationhistory.com/rh/more-on-pre-existence.html> - <https://archive.org/details/JourneyOfTheSoulearlyChristianRealmTreks> - <https://archive.org/details/Pre-existenceStudiesInEarlyChristianityPre-birthExperiencesNear> -
34. <http://web.archive.org/web/20030627133557/http://www.restorationhistory.com/EC2002.HTM>
35. Dr. Hugu Nibley wrote that members of The Church of Jesus Christ of Latter-day Saints, believe that their temple mysteries, (ordinances), go way back into primitive history, and that they are as old as the human family. Furthermore, they represent "a primordial revealed religion that has passed through alternate phases of apostasy and restoration which have left the world littered with the fragments of the original structure..." Nibley says this of these fragments of the mysteries, some of them "are more and some less recognizable, but all badly damaged and out of proper context." Nibley also notes some of the explanations mentioned that early Christian fathers gave when confronted with striking parallels, plus the disturbingly close resemblances between Christianity and others, notably Egyptian, beliefs and practices. Milton R. Hunter also notes parallels & suggest that they show that the gospel has been given throughout the ages, & has gone through different stages of apostasies in different areas of the world. (Dr. Hugu Nibley, *The Message of the Joseph Smith Papyri*, an Egyptian Endowment, (Salt Lake City, Utah: Deseret Book, 1975), explanation p. xxi. Milton R. Hunter, *Christ In Ancient America*, (Salt Lake City, Utah: Deseret Book Company, 1959), Volume 2. Hunter, *The Gospel Through the Ages*, (Salt Lake City, Utah: Stevens & Wallis, 1945). <http://web.archive.org/web/20030811005627/http://www.restorationhistory.com/TEMPLE-EVIDENCE.html> - Donald W. Parry, (Editor), Marion D. Hanks, Hugu W. Nibley, Andrew F. Ehat, Truman G. Madsen, John M. Lundquist, Stephen D. Ricks, Donald W. Parry, Michael A. Carter, John J. Sroka, John W. Welch, M. Catherine Thomas, William J. Hamblin, Brian M. Hauglid, John A. Tvedtnes, and many others providing research papers, and unpublished works for authors to consider, *Temples Of The Ancient World, Ritual and Symbolism*, (Salt Lake City, Utah: Deseret Book Company, 1994, & Provo, Utah: Foundation For Ancient Research and Mormon Studies). Angelo S. Rappoport, Ph. D., *Ancient Israel Myths and Legends*, (New York: Bonanza Books, 1987), three volumes in one. Fredk. WM. Hackwood, F.R.S.L., *Christ Lore (Being the Legends, Traditions, Myths, Symbols, & Superstitions of The Christian Church)*, (London: 1902, republished, Detroit: Gale Research Company, Book Tower, 1969). <https://archive.org/details/christlorebeing00hackgoog> - <https://archive.org/details/ChristLore> (1902 edition). George Every, 1970 & 1987, *Christian Legends*, (New York: Peter Bedrick Books). Every, *Christian Mythology*, (London, England; New York, U.S.A.; Sydney Toronto: The Hamlyn Pub. Group Limited, 1970, and Middlesex, England: Hamlyn House, Feltham, 1973). Joshua Moses Bennett, *The Gospel of the Great Spirit*, (Salt Lake City, Utah: Morning Star Publishing Co., 1990). John P. Lundy, *Monumental Christianity, Or the Art and Symbolism of the Primitive Church*, (New York: J. W. Bouton, 1875 & 1882). Internet Archives, (1976). <https://archive.org/details/MonumentalChristianity> - <https://archive.org/details/monumentalchris00lundgoog> - Thomas Keightley, *The World Guide to Gnomes, Fairies, Elves, and Other Little People*, (New York: Gramercy Books, 2000 edition, earlier editions by Crown Pub., 1978). Linda J. Ivanits, *Russian Folk Belief*, (Armonk, New York & London England: M. E. Sharpe, Inc. 1989). E. And M. A. Radford, *The Encyclopedia of Superstitions*, (USA: Metford, 2002). Iona Opie and Moira Tatem, (Editors), *A Dictionary of Superstitions*, (Oxford, New York: Oxford University Press, 1989). R.&L. Brasch, (Dr.) *How Did It Begin? The Origins of Our Curious Customs & Superstitions*, (NY: MJF Books, 1st Pub. paper back 2011. Hardback 2014, CR 2006 by Li Brasch). Thomas William Doane, *Bible Myths, And Their Parallels In Other Religions*, (New York: The Truth Seeker Company, 1882 & 1910). <https://archive.org/details/biblemythsandthe00doanuoft> - (1882), <https://archive.org/details/biblemythstheip1910doan> (1910 edition).
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in order to attempt to discredit the divine pattern that had been revealed to the founders of early Christianity, & which had been passed on to the later Christians. Thus we have different ones like Clement, Hippolytus, Origen, the Apostle Paul, Tertullian, Justin Martyr, & later Eusebius, Cyril of Jerusalem, & others defending the Christian rites, symbols, doctrines & mysteries, as being divine. While the others were the counterfeits of satan, & that's why they were similar to the early Christians, in some ways. This is the basic response that the different early writers would give. They also charged that the pagan cults, & off-shoot branches of apostate early Christians had blended the occult with the divine to make some perverted counterfeits. The pagans charged the early Christians with having borrowed from them. Thus the early anti-Christians took advantage of the rival polemical writings, rumors, & charges to make their cases against the early Christians as a whole, as have later anti-Christian writers, like T. W. Doane. So the questions & challenges remain: How might Christians here answer their own types of charges, (made against the Book of Mormon), early anti-Christian types, seemingly inspired by Satan. But, now borrowed by modern anti-Mormon "Christians" from early anti-Christians & Atheists, who charge "borrowing" or "plagiarizing" of pre-Christian sources & myths to explain the origins for the Bible, Christ's teachings & biblical stories, etc? Robert Louis Wilken, *The Christians As The Romans Saw Them*, (Yale University Press; New Haven and London, 1984), 99. *Early Christian Civilization*, by Stan-Michel Pellistrandi, 1978, p.180-199. R. Joseph Hoffmann, (translator) *Celsus On The True Doctrine, (A Discourse Against the early Christians)*, (Oxford: Oxford University Press, 1987), 55-6. *Ante-Nicene Fathers*, 4:516-17, Origen Against Celsus, book 4, chap. xli-xlii. ANF 4:405, bk.1 chap.22, & p.564, bk.5, chap. lvii, p.397 bk.1 chap.2, p.431 bk.2 chap.4 & p.557 bk.5 chap.33, p.450-1 bk.2 chap.xlix, p.477 bk.3 chap.33, p.501 bk.4 chap.x, p.583 bk.6 chap.22 & p.584 c.24 & p.622 bk.7 c.28. *Forerunners & Rivals of Christianity*, Legge, Vol. 1, p. 171-202, Vol.2, p.203-276, etc. Daniel To Paul, Ed. by Gaalyahu Cornfield, 1962, Part 2, p.203-4. The Birth of the Christian Religion & The Origins of The New Testament, by Alfred Firmin Loisy, Un. bk. 1962, p.206-9, etc. Monumental Christianity, Lundy, 1882, p.26-7, & 68-70, etc. 1 Cor.2:6-16; 2 Thess.2:1-17; 1 John 2:18-29; 3:1-3. Jude 4-6; Acts 8:9-24; Clementine Recognitions, on Simon. (F&ROC), Legge, Vol.1, p.172-202. And: *The Mythic Image*, by Joseph Campbell, Princeton Un, 1974, quotes Hippolytus, Elenchos 5.17.1-2 & 8, etc. see p.298-9, ft.nt.15 on p.298 of Campbell's book, & p.507, etc. Lundy, *Monumental Christianity*, 66, quoting Tertullian. Doane, Bible Myths, p.124-5, & 129. Nicene & Post-Nicene Fathers, Vol.I, Eusebius, p.113-4, ft.nt.s to chap.13, of Eusebius. W.H.C. Frend, *Martyrdom & Persecution In The Early Church*, (Garden City, New York: Anchor Books Doubleday & Company, 1967). Enoch The Prophet, by Dr. Hugu Nibley, p.8-12; & The Book of Enoch The Prophet, Trans. by Richard Laurence, 1892, p.84-89. Stolen Lightning, by Daniel Lawrence O'Keefe, 1982, p.44-5, 55, 121-4. Stephen Benko, *Pagan Rome And The Early Christians*, (Indiana: Indiana University Press, 1984).

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73. Gerald N. Lund, *Salvation: By Grace or By Works?* <https://www.lds.org/ensign/1981/04/salvation-by-grace-or-by-works?lang=eng> LDS Apostle, Bruce R. McConkie, BYU Devotional, 1-10-1984, *What Think Ye of Salvation by Grace?* https://speeches.byu.edu/talks/bruce-r-mcconkie_think-ye-salvation-grace/ - McConkie, BYU Devotional, June 1, 1980, The Seven Deadly Heresies, https://speeches.byu.edu/talks/bruce-r-mcconkie_seven-deadly-heresies/ - POLEMICS CONCERNING "GRACE AND WORKS" In New Testament times, there arose a polemical situation over "grace" & "works." Was the "law of Moses" in effect along side the higher "laws" or teachings of Christ? Or was the "laws of Moses" done away with, & replaced by the teachings of Christ? Or were they saved by grace alone with out any law? Some early Christians may have read from Paul only those things that they wanted to, while they ignored the other things that Paul said & wrote. Some early Christian began to look for excuses to reject the law. Some of them took their stance to even a greater extreme, than Paul had intended. Some of Paul's converts, seemed to have interpreted Paul's teaching to mean that "grace alone" was it, that they didn't need the law of Moses, but some may have even took it further than that and thought that they didn't even need to live the teachings of Christ. R. Joseph Hoffmann, tells us that these Christians seemed to have reasoned that without the constraints of the Jewish law, anything is possible; & as the Christians is saved by faith rather than by works, anything is permissible. Paul must have been aware of these extreme ill-interpretations of what he wrote & said, & therefore wrote to the saints at Rome, & other areas of the church, that the law is holy, just & good (Rom.7:12), though they were not to confuse the law of Moses with the means of salvation, through Christ who gave the old law to Moses. But also, they were not to seek after the lusts of the flesh, but instead they were to follow Christ's higher laws of moral conduct. While different church fathers like Irenaeus & Tertullian argued against other "Christians" groups like Parallels Between Early Anti-Christians and Modern Anti-Mormons the Marcionites, & the Encratites, & assorted gnostic sects, they were not able to successfully block the wave coming from the other side of the shore, namely "...the libertinism" [who had] "normally associated with the salvation cults of the empire. As we have noted, salvationism had imprinted itself on the Christian church at Corinth by the 50s of the first century; by the end of the century, the author of the letter attributed to James offers an already archaic solution--the doing of works (2.14)--as an antidote to the salvation-by-faith doctrine advocated by Paul in his desperate attempts to bring the churches under moral control" J. R. Hoffmann goes on to point out that by the 2nd century the alliance between the Christians & the mystery religions was an accomplished fact.³ Certainly the rites & ritual of the mysteries contain in the different scatter branches of Christianity, such things must have been questioned (as to if they were needed or not), by those Christian sects that followed "salvationism" by grace alone, with out works. James seems to have been amongst the earliest Christian leaders to respond to this early movement. But we also know from many examples in the New Testament, & the early to later Christian fathers, that this issue concerning "grace" & "works" was a subject of interest Jude had written against a group of so-called "Christians, antinomians" who had attempted to encourage sexual transgressions, rejected authority & understood divine grace as sanctioning immorality. Clement of Rome, [A.D. 30-100], Polycarp, [65-100-155 A.D.], Ignatius, [30-107 A.D.], & others wrote that the Christians should show that they were true Christians by the way they lived. They should live a moral life, & avoid sinful acts. They should show forth good works. Grace & works went together in salvation, for the unrepentant sinners would not be saved. Thus they were to seek the higher laws in becoming an imitator of God. Clement of Alexandria, [153-193-217 A.D.], wrote against those who sought excuse themselves from living up to the moral codes contained in the Mosaic law.⁶ Clement of Alex., also wrote that Paul had circumcised Timothy. For "...the noble apostle circumcised Timothy, though loudly declaring & writing that circumcision made with hands profits nothing."⁷ And that Paul had played the Jew in order that he might convert the Jews away from their apostate ways, in order to bring them into salvation in Christ, & the gospel. Rom. 1:16-32, chap. 2, 10:9-21, 13:8-14, 1 Cor. 6:9-20, 7:2-5, Gal. 3:19-29, 4:1-18, chap. 5, 6:2-10, Eph. 2:2-21, 4:11-32, 5:1-18, 6:11-18, Phil. 4:6-8, Col.3:4-25, etc. R. Joseph Hoffmann, (translator) *Celsus On The True Doctrine, (A Discourse Against the early Christians)*, (Oxford: Oxford University Press, 1987), 14-15, Jude 3-8, Daniel C. Peterson, Dr. and Stephen David Ricks, Professor, *Offenders For A Word (How Anti-Mormons Play Word Games to Attack the Latter-day Saints)*, (Salt Lake City, Utah: Aspen Books, 1992), 22-3, see also note 69, & pages 28-41, 32-41, 125-6, 139-49. *The Ante-Nicene Fathers*, vol. 1, p. 5, 7-9, 11, 13-15, 18, 29, 33, 35, 55, 61, 63, 74, 88-9, 93, *The Ante-Nicene Fathers*, 2: p.235, 243-4, 289-90, 292-5, 310, 339-41, 348, 350, 354-61, 363-71, 374-77, 410-12, 417-22, 426-41, 446, 448, 506, 519, 524, 538, Rom.2:25; Eph.2:11. From the comments made by Prof. Daniel C. Peterson & Stephen D. Ricks, quests on KTKK 630, Am Radio, Utah's "K-Talk," Radio, Sunday Evening, Oct. 18, 1992, with Martin Tanner as the Talk Show Host for "Religion On The Line," Jaroslav Pelikan's *The Emergence of the Catholic Tradition* (100-600): The Christian Tradition (Chicago: Un. of Chicago Press, 1971) & the index entry "Salvation--defined as deification," in *The Spirit of Eastern Christendom* (600-1700): The Christian Tradition (Chicago: Un. of Chicago Press, 1974). See also K. E. Norman, *Deification: The Content of Athanasian Soteriology*, Ph.D. dissertation, Duke Un. 1980. all this & more are mentioned in *The Ensign* March 1988, Comparing LDS Beliefs With 1st Century Christianity, by Daniel C. Peterson & Stephen D. Ricks, see p.7-11, note 3 on p.11. Rev.20:12. AGAINST? Rom.3:27-28; 2 Chr.15:7 AGAINST? Eph.2:5-8; Ps. 28:4 AGAINST? Rom.11:6; Rev.2:23 AGAINST? Titus 3:7; Prov. 24:12, 29 AGAINST? Rom. 10:9-10; Rom. 10:9-17 AGAINST? Gal.2:16-19. Eccl.12:14, Jer.17:10 & 32:19, Micah 6:8, Matt. 5:6, 16, 19-20, 7:16, 21-23, 13:23, 41-6, 16:27, 19:16-17; 25:11-30; 34-6, 1 Cor. 3:8, 6:9; 2 Cor.5:9; John 3:21, 5:29, 12:50; Rom.1:5, 18, 22, 2:6-13; 5:3, 8:16-17, 35, 12:12, 2 Cor. 5:9-10, 6:17, 7:10, 17:7; Gal.6:4-7; Eph. 2:10, 5:5-9; 2 Tim.3:17; Heb.4:11, 17, 5:8-9, 1 Pet.1:10, 17; 2 Pet.1:5; 1 John 3:18, 22, James 1:12, 22-7, 2:26, 4:17-18; Rev.2:7, 11, 3:4-5, 7:14, 22:14, Job 34:11; Isa.1:17; John 14:15; Phil.2:12; John 12:50; Acts 5:32; 10:35, 14:22; 1 Cor.6:9, 2 Thess.1:4-9, Luke 9:23-6, 21:12-15; See also: Topical Guide p.186, of the Holy Bible, King James Version, LDS, Version 1979. In: *Mormon Miscellaneous*, Mormon Issues, p.8, The Doctrine of Salvation by Grace vrs. Works: A New Look at an Old Controversy. On p.8, is a list of 122 scriptures from just the New Testament alone, which shows the doctrine of works. This list is compared to 10 scripture references on "grace." It is clear from this, that many modern Christian either ignore the other scriptures on works, or they by pass them, or they attempt to argue against them, with the help of the scriptures on grace. The scriptures on works seem to out number the ones on grace. But even if they scriptures on grace were to out number the ones on works, there really should be no war between the two concepts. By reading the scriptures in full, they we see that both concepts blend together & help each other. Matt. chap.25, see also *The Ante-Nicene Fathers*, Vol.5, p.151, Hippolytus. Portions from other versions: "...for goodness" (The New Testament: A New Translation (James Moffatt) = (Mof)), "...for uprightness" (The New Testament: An American Translation (Edgar J. Goodspeed) = (Gspd)), "...for being and doing right" (The New Testament: A Translation in the Language of the People (Charles B. Williams) = (Wms)), "...for justice" (The New Testament According to the Eastern Texts (George N. Lamsa) = (Lam)), "...for holiness" (The New Testament in the Translation of Monsignor Ronald Knox = (Knox)), "...to see right prevail" (The New English Bible: New Testament = (NEB)), "Happy are those whose heart's desire is for righteousness" (The New Testament in Basic English = (Bas)), "Blessed and fortunate and happy and spiritually prosperous [that is, in that state in which the born-again child of God enjoys His favor and salvation] are those who hunger and thirst for righteousness (uprightness and right standing with God)" (The Amplified New Testament = (Amp)). (Vaughan, p.13; See also: Strong, op. cit., Key-Word Comparison, p.91.) Matthew 5:19-28. Matt.7:21-24, & 25-7. Portions from other versions: "It is not every one who keeps saying to me" (Phi), "...but only he who does the will of my Father..." (TCNT), "...but only those who are obedient to my Father who is in heaven" (Wey), "...who is in the heavens" (Rhm), "but the man who actually does my Heavenly Father's will" (Phi), (Vaughan, p.28.) Matt.16:27. Portions from other versions: "repay" for what he has done" (RSV), "give... the due reward / for what he has done" (NEB), "reward / according to his behavior" (JB), "recompense / according to his deeds" (NAS), "reward / according to what he has done" (NIV), (Strong, Key-Word Comparison, p.101.) "...render to every ... according to his deeds" (The American Standard Version = (ASV)), "...he will give back to... according to his practice" (Rhm), "and then he will repay every man for what he has done" (RSV), "and then he will give to every man what his actions deserve" (TCNT). (Vaughan, p.70.) Portions from other versions: "...have life age-abiding" (Rhm), "...win eternal life" (Knox), "...secure eternal life" (Ber), "...inherit eternal life" (Mon), "...obtain Immortal Life" (TCNT), "...get everlasting life" (Beck), (Vaughan, p.80.) Matt.19:16-22, (KJV), see also: Matt. chapter 25. Portions from other versions: "...are working as a team, with the same aim" (Living Letters: The Paraphrased Epistles; Living Gospels: The Paraphrased Gospels; Living Prophecies: The Minor Prophets Paraphrased and Daniel and the Revelation (Kenneth N. Taylor) = (Tay)), "...are working for the same end" (Bas), "The planter and the waterer are one in aim" (Wms), "...shall receive his wages..." (RSV), "...will get his own pay in accordance with his own work" (Wms), (Vaughan, op. cit., pp.731-2.) Notice here that the words "are one" show that the oneness talked about is not that they are one and the same person or substance, but rather, that they are working as one team towards the same aim. Or were working for the same results or end. Portions from other versions: "They who the good things have done" (Rhm), "those whose actions have been good..." (Knox), "...to the resurrection that is Life" (Rieu), "Those who have done good will rise to live" (Beck), "and they that practised evil..." [unto the resurrection of damnation.] (ABUV), "But they who the corrupt things have practised..." (Rhm), "...to the resurrection of judgment" (ASV), "...will rise again to be judged" (Nor), "but those who have done wrong will rise to face judgment" (Phi), (Vaughan, p.361.) Also: "damnation" (KJV), "judgment" (RSV), also in (NAS), "doom" (NEB), "condemnation" (JB), "(to be) condemned" (NIV). Portions from other versions: "...what he commands means eternal life" (Phi), "And I know that His instruction means eternal life" (Rieu), (Vaughan, p.400.) Other versions: "I have been setting you an example" (Knox), "and you should do as I do to you" (Nor), "you are to do as I have done for you" (NEB), (Vaughan, p.402). Portions from other versions: "...ye will keep my commandments" (ASV), "...you will obey my commands" (NEB), "...you will do what I order" (Beck), "If you love me, you will lay my commands to heart". (TCNT). (Vaughan, p.407.) Portions from other versions: "unto obedience of faith among all the nations for his name's sake" (ASV), "to bring about the obedience of faith for the sake of his name among all nations" (RSV), "to urge obedience and faith among all the heathen" (Gspd), "to win men to the obedience that springs from faith among all the Gentiles" (Wey), "to urge upon all the heathen obedience inspired

by faith" (Wms). "all over the world, men must be taught to honour his name by paying him the homage of their faith" (Knox). (Vaughan, *Ibid.*, 646-7). Portions from other versions: "against every form of ungodliness and wickedness on the part of those men" (TCNT). "against the impiety and wrong-doing of the men" (Knox). "against all impiety and injustice of men" (Nor). "falling upon all the godless wickedness of men" (NEB). "who hold back the truth in unrighteousness" (ABUV). "who keep down the truth [which they know] by the wickedness whereby they live" (Con). "who smother the truth by their unrighteousness" (Mon). "who, by their wicked lives, are stifling the truth" (Wey). "who... repress and hinder the truth and make it inoperative" (Amp). "whose wrong-doing denies his truth its full scope" (Knox). (Vaughan, p.649). Portions from other versions: "For we must all be made manifest..." (ASV). "For at the Bar of the Christ we must all appear in our true characters" (TCNT). "for we have all to appear without disguise before the tribunal of Christ" (Mof). "All of us have a scrutiny to undergo before Christ's judgement-seat" (Knox). "that each may reap the results of the life which he has lived in the body, in accordance with his actions -- whether good or worthless" (TCNT). "each to be required for what he has done with his body, well or ill" (Mof). "each to be repaid with good or evil for the life he has lived in the body" (Gspd). "so that each one may receive good or evil, according to what he has done in the body" (RSV). "that each may get his pay for what he has done, whether it be good or bad" (Wms). (Vaughan, p.810). Other versions: "...for good works" (ASV). "...to do good works" (Con). "creating us through our union with Christ Jesus for the life of goodness" (Gspd). "God has created us in Christ Jesus, pledged to such good actions" (Knox). "created, by our union with Christ Jesus, for the good action" (TCNT). "because He has created us through our union with Christ Jesus for doing good deeds" (Wms). (Vaughan, pages 869-70). KJV, see also 2 Tim.3:14-16. Portions from other versions: "furnished completely unto every good work" (ASV). "Unto every good work being well-prepared" (Rhm). "and adequately equipped for all good work" (Ber). "thoroughly equipped for every good enterprise" (Wms). (Vaughan, pages 1006-7). Portions from other versions: "to all them that obey him Author of salvation age-abiding" (Rhm). "to all those who obey him the source of eternal Salvation" (TCNT). "the cause of eternal salvation unto all..." (Alf). "the author of endless salvation for all..." (Wms). "the source of enduring salvation to all..." (The Centenary Translation: The New Testament in Modern English (Helen Bartlett Montgomery = (Mon). "to all who obey Him the source and giver of eternal salvation" (Wey). "for all those who render obedience to him" (Knox). (Vaughan, p.1053.) A portion from another version: "judges men by their actions" (Phi). "...Seeing ye have purified your souls in obeying the truth..." (1 Pet.1:22, KJV). Portions from other versions: "Now that, by your obedience to the Truth, you have purified your lives" (TCNT). "...through your obedience to the truth, you have prepared your souls by purification" (Wey). (Vaughan, p.1145-46). Portions from other versions: "Yea, and for this very cause adding on your part all diligence, in your faith supply virtue" (ASV). "for this very reason, do you contrive to make it your whole concern to furnish your faith with resolution" (Mof). "For this very reason make every effort to supplement your faith with goodness" (Gspd). "Now for this very reason you must do your level best to supplement your faith with moral character" (Wms). "With all this in view, you should try your hardest to supplement your faith with virtue" (NEB). "For this very reason do your best to add to your faith manliness" (Mon). "Now for this reason also, applying all diligence, in your faith supply moral excellence" (NASB). "...with your faith exhibit also a noble character" (Wey). [Add to that], "...intelligence" (Mof). [Add] "...self control" (ASV). "...self-restraint" (Alf). [Add] "...steadfastness" (Rhm). "...steadfastness" (Mof). "...fortitude" (NEB). "...perseverance" (NASB). "...patient endurance" (Wms). [Add] "...piety" (TCNT). "...devotion to God" (Phi). "...the fear of God" (Bas). [Add] "...brotherly affection" (Rhm). "...love to the brethren" (Wey). "...a spirit of brotherhood" (Gspd). [Add] "...love" (ASV). "...Christian love" (Mof). "love itself" (Mon). "...universal love" (Wms). (Vaughan, p.1162). Portions from other versions: "...let us put our love not into words or into talk but into deeds, and make it real" (Mof). "...let us not parade our love in word and speech only, but let us show it in deed and in truth" (Nor). (Vaughan, p.1180). Strong, Key-Word Comparison, p.219). "...that faith apart from [good] works is inactive and ineffective and worthless" (Amp). "...apart from obedience is worthless" (Wey). "...without good deeds amounts to nothing" (Gspd). "Faith that does not result in good deeds is not real faith" (Tay). (Vaughan, p.1132-3). Portions from other versions: "You see, then, that it is as a result of his actions that a man is pronounced righteous" (TCNT). "You see that a man is shown to be upright by his good deeds and not merely by his faith" (Wms). "not simply by what he believes" (Mof). "so faith divorced from deeds is lifeless as a corpse" (NEB). "so faith is dead without actions" (TCNT). (Vaughan, p.1133). Portions from other versions: "He, then, who knows what is right but fails to do it..." (TCNT). "The principle is this, that whosoever knows what is right to do" (Nor). "...he is guilty of sin" (Gspd). (Vaughan, p.1139). Portions from other versions: "carry out with fear and trembling your own salvation" (Alf). "with reverence and awe make every effort to insure your salvation" (Gspd). "so now with reverence and awe keep on working clear down to the finishing point of your salvation" (Wms). "labour earnestly, I say, to make sure of your own salvation" (Wey). (Vaughan, p.902). Portions from other versions: "...unto them who are yielding obedience unto him" (Rhm). "...to those who are obedient to him" (NEB). (Vaughan, p.465.) Portions from other versions: "but that in every nation he who reverences him and does what is right" (TCNT). "but in every nation the man who reveres God and practices doing right" (Wms). "is acceptable to him" (TCNT). "...God is not to show partiality" (TCNT). "...God makes no distinction between one man and another" (Wey). "...God has no favourites" (Mof). "Now I really understand that God shows no partiality" (Gspd). "I now thoroughly grasp the truth that God is not partial" (Ber). (Vaughan, p.499). Mark 3:11-12, 13:13; Luke 8:27-28, 2 Pet.20-1; Matt.3:12, 5:17-19, 6:24, 7:13-27, 12:33-36, 18:23-30; John 5:14, 28-9; Heb.5:5-10; 10:26; 4:3; 11:6; Rev. 20:12. Eph. 5:5-7; 1 John 2:4-5; 3:15; Gal.2:17; 6:7; Matt. 24:13; 26:24; Titus 2:14; 3:8; Ecl.12:14. Acts 10:34-6; Rom.5:15-16; Luke 1:6, 3:9-14; 6:46-9, etc. Curtis Vaughan, Th. D., (General Editor), *The New Testament From 26 Translations*, (Grand Rapids, Michigan: Zondervan Publishing House, 1967). *The Exhaustive Concordance of The Bible*, by James Strong, S.T.D., LL.D., 1890, the 1980 edition, published by Abingdon Press, Nashville, 43rd printing, see Key Word Comparison, by Abingdon. For sources on striving towards "Christian moral perfection, see: John Rupert Martin, *The Illustration Of The Heavenly Ladder of John Climacus*, (Princeton: Princeton University Press, 1954). Walter Hilton, *The Ladder of Perfection*, (U.S.A.: Penguin Classics, 1988). Kenneth L. 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80. Documentary: A film by Leslie Carde, *America Betrayed, How Government and Big Business Bring Ruin to America's Infrastructure*, (USA: First Run Features, 2008), www.firstrunfeatures.com -

81. <https://www.lds.org/general-conference/1979/10/o-america-america?lang=eng> - <https://www.lds.org/general-conference/1979/10/a-witness-and-a-warning?lang=eng> - <https://www.lds.org/general-conference/1979/10/we-need-a-listening-ear?lang=eng> - <https://www.lds.org/general-conference/1973/04/watchman-warn-the-wicked?lang=eng> - <https://www.lds.org/general-conference/1974/10/why-not-now?lang=eng> - <https://www.lds.org/general-conference/1979/04/judge-not-according-to-the-appearance?lang=eng> - <https://www.lds.org/general-conference/1978/10/the-last-words-of-moroni?lang=eng> - <https://www.lds.org/general-conference/1978/04/listen-to-the-prophets?lang=eng> - <https://www.lds.org/general-conference/1980/10/acquaint-thyself-with-him-and-be-at-peace?lang=eng>

82. Jack Monnett, Book 1, *Awakening To Our Awful Situation, Warnings from the Nephite Prophets*, (Spring City, Utah: Nauvoo House Publishing, 2006, 2010), 188-201.

83. Numerous radio shows on KTKK 630 AM radio, such as *Drive Time Live*, *The Mills Crenshaw Show*, 2010-2014. Johnny Esposito, *Temples of Darkness, What Are Public Schools Doing to Our Children, Our Churches and Our Country?* (Long Beach, California: Pacific Publications, 2001). Patrick J. Buchanan, *The Death of the West, How Dying Populations and Immigrant Invasions Imperil Our Country and Civilization*, (New York: Thomas Dunne Books, St. Martin's Press, 2002), 25-96, etc. President David O. McKay, LDS Church News, 7-18-1953, Deseret News). See also: Ann Coulter, *Godless, The Church of Liberalism*, (New York: Crown Forum, 2006). W. Cleon Skousen, *The Cleansing of America*, (Orem, Utah: Valor Publishing Group, LLC, 2010), 6-21. Michael Medved, *Hollywood VS. America, Popular Culture and the War On Traditional Values*, (New York, New York: Harper Collins Publishers, Zondervan, 1992), 3-370. James W. Fraser, *Between Church and State, Religion and Public Education in a Multicultural America*, (New York: St. Martin's Press, 1999), 127-258, etc.
84. Jerreld L. Newquist, *Prophets, Principles & National Survival*, (Salt Lake City, Utah: Publishers Press, 1964), 215. As stated by a government committee: "Communism cannot dominate family life until it has first fought its way past the influences of religion upon the family. Communism cannot force its own brand of moral code upon a person without first destroying his moral code rooted in religion. Communism cannot make education a weapon in its hands so long as religion is secure in its own right to teach and educate unless it has the power to remake the life of the people. It cannot ignore religion and do that." (President David O. McKay, LDS Church News, 7-18-1953, Deseret News). See also: Ann Coulter, *Godless, The Church of Liberalism*, (New York: Crown Forum, 2006). W. Cleon Skousen, *The Cleansing of America*, (Orem, Utah: Valor Publishing Group, LLC, 2010), 6-21. Patrick J. Buchanan, *The Death of the West, How Dying Populations and Immigrant Invasions Imperil our Country and Civilization*, (New York: St. Martin's Press, Thomas Dunne Books, 2002), 25-49, 179-204.
85. Spencer W. Kimball, *Teachings of Presidents of the Church, Spencer W. Kimball*, (Salt Lake City, Utah: The Church of Jesus Christ of Latter-day Saints, 2006 by Intellectual Reserve, Inc.), 179-213. Page 204-205 & 213, The Prophet & President of The Church of Jesus Christ of Latter-day Saints, Spencer W. Kimball, in *Conference Report*, Oct. 1980, 3, 4; or *Ensign*, Nov. 1980, 4, 5. General Conference talk, Saturday, October 4, 1980, General Session, Kimball, talk entitled: "Families Can Be Eternal." Saturday, Oct. 4, 1980, <https://www.lds.org/general-conference/1980/10/families-can-be-eternal?lang=eng> - <https://www.lds.org/general-conference/1980/10/acquaint-thyself-with-him-and-be-at-peace?lang=eng> Also: General Session, Ezra Taft Benson, talk entitled: "Prepare for the Days of Tribulation." - <https://www.lds.org/general-conference/1980/10/prepare-for-the-days-of-tribulation?lang=eng> Also: *Historic Sesquicentennial Edition, 150th Annual General Conference of The Church of Jesus Christ of Latter-day Saints*, April 5, 6, 1980, Sunday, April 6, 1980, General Session, Apostle, Bruce R. McConkie, "The Coming Tests and Trials and Glory:" <https://www.lds.org/general-conference/1980/04/the-coming-tests-and-trials-and-glory?lang=eng> During this talk, given on Temple Square, Salt Lake City, Utah. McConkie told of a vision of the future which they had, amongst other things, he warned: "We see evil forces everywhere, seeking to destroy the family unit..." See also the movie: *The Killing Fields*, in this movie about communism in Vietnam & other Asian neighboring countries, children were being taught to break the ties with their parents. There's a scene where a young girl gets up from the group of children being taught, and she erases the line on a chalk board, that thus disconnected the line between parents and children. Also: Ji Li Jiang, *Red Scarf Girl, A Memoir of the Cultural Revolution*, (New York, New York: Harper Trophy, a Division of Harper Collins Publishers, 1997), 40-41, 142, 189-190. During 1966, the Communist Cultural revolution of Chairman Mao, some of the indoctrination of the youth became anti-family: "You are different from your parents. You were born and raised in New China. You are a child of Chairman Mao. You can choose your own destiny: You can make a clean break with your parents and follow Chairman Mao, and have a bright future; or you can follow your parents, and then . . . you will not come to a good end." (Page 190), see also p. 209, 214-215, 224-226, 232-33. <https://www.youtube.com/playlist?list=PL8E6DCE3691F2CD4A> - During the 1930s-1940s, *Hitler's Youth*, programs often indoctrinated, as in the schools, the youth to also look upon Adolf Hitler as "Lord and Savior" of the German people. The youth were indoctrinated into following Hitler, and spy on everyone, including their own parents. See: Eleanor Aver, with Helen Waterford & Alfons Heck, *Parallel Journeys*, (New York, London, Toronto, Sydney, Singapore: Aladdin Paperbacks, 1995). Irmgard A. Hunt, *On Hitler's Mountain, Overcoming The Legacy of A Nazi Childhood*, (New York, London, Toronto, Sydney: Harper Perennial, 2005). Documentary, *World War II, The German Front*, see: *Prelude To War*, (Digiview Entertainment, 2006), DVD series, first film, in black in white, dating back to World War 2, as part of a training film for the U.S. troops.
86. <https://www.lds.org/general-conference/1979/04/judge-not-according-to-the-appearance?lang=eng> - Apostle, Boyd K. Packer, April 1979 Conf. *Judge Not According to the Appearance*.
87. <https://search.yahoo.com/yhs/search?p=How+much+does+American+Atheists+give+to+charities+%26+disaster+reliefs%3F&ei=UTF-8&hspart=mozilla&himp=yhs-004> -
88. Will Durant, *The Story of Civilization*, (New York: Simon & Schuster, 1944, 1972), vol. 3, *Caesar and Christ, A History of Roman Civilization and of Christianity from their beginnings to A.D. 325*, 646-647, 701. *The Ante-Nicene Fathers*, vol. 4, Tertullian Apology XI. I. Minucius Felix, *Octavius*, ix, 5, in Tertullian, Apol. Robert Louis Wilken, *The Christians As The Romans Saw Them*, (Yale University Press; New Haven and London, 1984). Stephen Benko, *Pagan Rome And The Early Christians*, (Indiana: Indiana University Press, 1984).
89. S. Cheetham, *A History of the Christian Church During the First Six Centuries*, (Lon., NY: Macmillan & Co., Limited, 1905), 34-57, chapter 3, *The Early Struggles of the Church*.
90. Mildred Corell Luckhardt, *The Church Through the Ages, A Primer of Church History*, (New York: Association Press, 1951), 19-29. New Testament, Acts 5:27-41. Samuel Cheetham, *History of the Christian Church During the First Six Centuries*, see sections on *The Early Struggles of the Church*, (Libra-box recordings), chapter 3, parts 1-3, etc. Fox's *Book of Martyrs*.
91. 1 Pet. 3:7-17, Matt. 11:18-19, 22:15-22, 26:21, Acts 2:1-22, Mark 14:53-58, Luke 11:53-54, 19:22, 20:20, Mark 14:53-65, John 2:18-22, 6:6-41, 10:31-42, Acts 4:1-30, 5:12-39, 6:9-15. Stephen Benko, *Pagan Rome And The Early Christians*, (Indiana: Indiana University Press, 1984). Robert Louis Wilken, *The Christians As The Romans Saw Them*, (Yale University Press; New Haven and London, 1984). A. S. Garretson, *Primitive Christianity And Early Criticism*, (Boston: Sherman, French & Company, 1912).
92. R. Joseph Hoffmann, *Celsus On The True Doctrine*, (Oxford: Oxford Un. Press, 1987), 65-6, & *The Ante-Nicene Fathers*, Vol.4, p.448, Origen Against Celsus, book 2, chapter xlv.
93. https://en.wikipedia.org/wiki/Madalyn_Murray_O%27Hair - <https://www.youtube.com/watch?v=6Lz0XtI4Mg0> - <https://www.youtube.com/watch?v=4pBc-q26IWM> - Internet Archives: <https://archive.org/search.php?query=Madalyn%20Murray%20O%27Hair>
94. <https://sites.google.com/site/themattprather/miscellaneous/jfk-karl-marx-anecdote> - Pres. John F. Kennedy, 4-27-1961, The President and the Press: Address before the American Newspaper Publishers Association, <https://archive.org/details/ThePresidentAndThePressAddressBeforeTheAmericanNewspaperPublishers> - https://www.jfklibrary.org/Research/Research-Aids/JFK-Speeches/American-Newspaper-Publishers-Association_19610427.aspx "You may remember that in 1851 the New York Herald Tribune under the sponsorship and publishing of Horace Greeley, employed as its London correspondent an obscure journalist by the name of Karl Marx. We are told that foreign correspondent Marx, stone broke, and with a family ill and undernourished, constantly appealed to Greeley and managing editor Charles Dana for an increase in his munificent salary of \$5 per installment, a salary which he and Engels ungratefully labeled as the "lousiest petty bourgeois cheating." But when all his financial appeals were refused, Marx looked around for other means of livelihood and fame, eventually terminating his relationship with the Tribune and devoting his talents full time to the cause that would bequeath the world the seeds of Leninism, Stalinism, revolution and the cold war. If only this capitalistic New York newspaper had treated him more kindly; if only Marx had remained a foreign correspondent, history might have been different. And I hope all publishers will bear this lesson in mind the next time they receive a poverty-stricken appeal for a small increase in the expense account from an obscure newspaper man." See also: You Tube: The Bloody History of Communism - https://www.youtube.com/results?search_query=The+Bloody+History+of+Communism - https://www.youtube.com/results?search_query=Stalin - https://www.youtube.com/results?search_query=Communism+destroyed+Religions+in+Russia -
95. Rom. 1:16-32, chap. 2, 10:9-21, 13:8-14, 1 Cor. 6:9-20, 7:2-5, Gal. 3:19-29, 4:1-18, chap. 5, 6:2-10, Eph. 2:2-21, 4:11-32, 5:1-18, 6:11-18, Phil. 4:6-8, Col.3:4-25, etc. R. Joseph Hoffmann, (translator) *Celsus On The True Doctrine, (A Discourse Against the early Christians)*, (Oxford: Oxford University Press, 1987), 14-16. Jude 3-8, Daniel C. Peterson, Dr. and Stephen David Ricks, Professor, *Offenders For A Word (How Anti-Mormons Play Word Games to Attack the Latter-day Saints)*, (Salt Lake City, Utah: Aspen Books, 1992), 22-3, see also note 69, & pages 28-41, 32-41, 125-6, 139-49. *The Ante-Nicene Fathers*, 1: p.5, 7-9, 11, 13-15, 18, 29, 33, 35, 55, 61, 63, 70, 74, 88-9, 93, 234-5, etc. Vol. 2, p. 49, 235, 243-4, 289-90, 292-5, 310, 339-41, 348, 350, 354-61, 363-71, 374-77, 410-12, 417-22, 426-41, 446, 448, 506, 519, 524, 538. 1 Tim.3:17; Heb.4:11, 17, 5:8-9, 1 Pet.1:10, 17; 2 Pet.1:5; 1 John 3:18, 22, James 1:12, 22-7, 2:26, 4:17-18; Rev.2:7, 11, 3:4-5, 7:14, 22:14, Job 34:11; Isa.1:17; John 14:15; Phil.2:11; John 12:50; Acts 5:32; 10:35, 14:22; 1 Cor.6:9, 2 Thess.1:4-9, Luke 9:23-6, 21:12-15. *The Ante-Nicene Fathers*, vol. 5, p.151, Hippolytus. Matthew 5:19-28, 7:21-24, & 25-7, 19:16-22, chapter 25.
96. Tad R. Callister, *The Inevitable Apostasy, & the Promised Restoration*, (SLC, Ut: Deseret Book, 2006), 209, 440-41, n. 342. *The Apostolic Fathers*, 124-25.

97. Robert L. Wilken, *The Christians As The Romans Saw Them*, (New Haven & London: Yale Un. Press, 1984), 17-22, 94-99 & 159. *Aufstieg und Niedergang der römischen Welt*, edited by H. Temporini & W. Haase. (Berlin: 1980), vol. 23.2, p. 1054—1118; Stephen Benko, *Pagan Rome & The Early Christians*, (Indiana University Press, 1984), 54—78; A. S. Garretson, *Primitive Christianity and Early Criticisms*, (Boston: Sherman, French & Company, 1912), pp. 10-11, 58-60, 71—73; R. Joseph Hoffmann, *Celsus On The True Doctrine*, (Oxford University Press, 1987), p. 17—22; Pellistrand, *Early Christian Civilization*, p. 180-199; *The Ante-Nicene Fathers*, vol. 4, p. 585 & 591, *Origen Against Celsus*.

98. *The Ante-Nicene Fathers*, vol. 4, MINUCIUS FELIX. The *Octavius*, which is here translated, is a supposed argument between the heathen Caecilius & the Christian Octavius, chap. 9.

99. Around the time Christianity was taking hold, attitudes towards this method of destroying unwanted life were changing. The poor believed they had to get rid of their unwanted children because they couldn't afford them, but they had not been allowed to sell them formally, so instead, they were leaving them to die or to be used to economic advantage by other families. The first Christian emperor, Constantine, in A.D. 313, authorized the sale of the infants. As horrible & wicked as this was, the other alternative was death by exposure, or slavery: Perhaps it was reasoned by Constantine that the sale of infants at least offered some hope, especially since in Roman society some slaves could hope to buy their freedom. Even with legal permission to sell one's offspring, exposure didn't end overnight, but by about 374, it had been legally forbidden. See: "Child-Exposure in the Roman Empire," by W. V. Harris. *The Journal of Roman Studies*, Vol. 84. (1994), pp. 1-22. "Did the Ancients Care When Their Children Died?," by Mark Golden *Greece & Rome* 1988. "The Exposure of Infants in Roman Law and Practice," by Max Radin *The Classical Journal*, Vol. 20, No. 6. (Mar., 1925). <http://ancienthistory.about.com/od/familyanddailylife/qt/072707exposure.htm>

100. F. W. Walbank, *The Hellenistic World*, (Cambridge, Massachusetts: Harvard University Press, Revised Edition, 1981, 1986, 1992). <https://en.wikipedia.org/wiki/Infanticide> Philo (1950). *The Special Laws*. Cambridge: Harvard University Press. III, XX.117, Volume VII, pp. 118, 551, 549. Exposure of a female child. Oxyrhynchus, Egypt, 1 B.C. (Oxyrhynchus papyrus 744. G)". *Stoa.org*. Retrieved 2013-07-18. Naphtali, Lewis, ed. (1985). "Papyrus Oxyrhynchus 744". *Life in Egypt Under Roman Rule*. Oxford: Oxford University Press. p. 54. John Crossan, *The Essential Jesus: Original Sayings and Earliest Images*, p. 151 (Castle, 1994, 1998). Greg Woolf (2007). *Ancient civilizations: the illustrated guide to belief, mythology, and art*, Barnes & Noble. p. 388. "Child-Exposure in the Roman Empire," by W. V. Harris. *The Journal of Roman Studies*, Vol. 84. (1994). "Did the Ancients Care When Their Children Died?," by Mark Golden *Greece & Rome* 1988. "The Exposure of Infants in Roman Law and Practice," by Max Radin *The Classical Journal*, Vol. 20, No. 6. (Mar., 1925).

101. *The Ante-Nicene Fathers*, vol. 4, MINUCIUS FELIX. The *Octavius*, which is here translated, is a supposed argument between the heathen Caecilius & the Christian Octavius, chap. 9.

102. *The Ante-Nicene Fathers*, vol. 4, MINUCIUS FELIX. The *Octavius*, which is here translated, is a supposed argument between the heathen Caecilius & the Christian Octavius, chap. 9.

103. S. Cheetham, *A History of the Christian Church During the First Six Centuries*, (London, New York: Macmillan and Company Limited, 1905), chapter 3, parts 1-3, etc.

104. Alfred Firmin Loisy, *La Naissance du Christianisme Les Origines du Nouveau Testament*, (*The Birth of the Christian Religion and the Origins of the New Testament*), translated from the French by L.P. Jacks, pp. 191—93. Henry Bettenson, *The Early Christian Fathers*, (Oxford, England: Oxford University Press, 1956), 3—4. W. H. C. Frend, *Martyrdom & Persecution In The Early Church*, (Garden City, New York: Anchor Books Doubleday & Company, 1967), p. 9, 124—29 & foot notes on p.453. Stan-Michel Pellistrand, *The Early Christian Civilization*, (Forni, Geneva: 1978, California, USA: Paradise Found Books, English edition), 180—200. Philippe Aries & Georges Duby, General Editors, Translator, Arthur Goldhammer, *A History of Private Life, From Pagan to Byzantium*, (Cambridge, Massachusetts, London, England: The Belknap Press of Harvard University Press, 1987), vol. I, From Pagan Rome to Byzantium, p. 9—14, 51—55, 163—65, 183—206, 253—285, 297—311. Reay Tannahill, *Sex in History*, (USA: Scarborough House/Publishers, 1992, originally published in hardcover by Stein and Day-Publishers, 1980), 84—161. Patricia Ranft, *Women and Spiritual Equality in Christian Tradition*, (New York: St. Martin's Press, 1998, 2000), 17—35. Will Durant, *The Story of Civilization*, (New York: Simon & Schuster, 1940s), 11 volumes, vol. 3, *Caesar and Christ*. Tertullian, *Apolo.* c. 24; *Scapulam*, c. 2. Clement, *Strom.* iv. 7 ff. Origen, *Contra Celsum*, v. 3i. Justin Martyr, *Apol.* I, 46; 77, 10, 13. Tertullian, *Apolog.* c. 17; compare De, *Testimoiio Animce*, passim. B. F. Westcott, *Canon of N. T.* p. 95 If. (1st eel.); Dorner, *Person Christi*, i. 178 note; E.W. Benson in *Diet, of Clir. Biog.* n. 162 ff. J. M. Cotterill, in *Church Quarterly Jtvc.* April, 1877, and in *Peregrinus Proteus*, contends that the whole Epistle is a forgery of H. Stephens. A Euseb. E. iv. compare Jerome, *Cataloyns*, c. 19 f. Origen, c. *Celsum*, iv. 52, p. 1 JO, Spencer; Citron. Pascli. p. 477. Dindorf. Enacbus E. iv. 27. LI), v. 17. Euseb. H. E. iv. 26. The Syriac text of a speech of Melito is given by Cureton, *Spicilegium Syriacum*. Octavius, c. 39. Cclaitin, viii. 68; p. 4 2, J, Sp. *The Church of Our Fathers*, (Philadelphia: The Westminster Press, 1941 & 1950), 14—37. Mildred Corell Luckhardt, *The Church Through the Ages, A Primer of Church History*, (New York: Association Press, 1951), 16—29. Samuel Cheetham, *History of the Christian Church During the First Six Centuries*, see sections on *The Early Struggles of the Church*, (Libra-box recordings), chapter 3, parts 1-3, etc. Carl Van Treeck and Aloysius Croft, M.A., *Symbols in the Church*, 1936. George Ferguson, *Signs & Symbols In Christian Art*, (New York: Oxford University Press, 1959). Goblet D'Alviella, (The Count), *The Migration of Symbols*, (Westminster, 1894, reproduced by University Books, 1956). Heather Child and Dorothy Colles, 1971, *Christian Symbols Ancient & Modern*, (Charles Scribner's Sons, Great Britain). Fredk, WM. Hackwood, F.R.S.L., *Christ Lore (Being the Legends, Traditions, Myths, Symbols, & Superstitions of The Christian Church)*, (London: 1902, republished, Detroit: Gale Research Company, Book Tower, 1969), 5, etc. H. Spencer Lewis, F.R.C., Ph.D., *The Secret Doctrines of Jesus*, (San Jose, California: Rosicrucian Library, and Supreme Grand Lodge of A.M.O.R.C., 1937 & 1965), vol. 4, p. 23-31, 84, 91 & 146. James L. Barker, *Apostasy From the Divine Church*, (Salt Lake City, Utah: Deseret News Press, CR 1960, Kate Montgomery Barker), p. 123-6. W. H. C. Frend, *Martyrdom & Persecution In The Early Church*, (Garden City, New York: Anchor Books Doubleday & Company, 1967), 124-5. Henry Bettenson, *The Early Christian Fathers*, (Oxford, England: Oxford University Press, 1956), 3-4. Alfred Firmin Loisy, *The Birth of the Christian Religion and The Origins of the New Testament*, French title: *La Naissance du Christianisme Les Origines du Nouveau Testament*, translated by L. P. Jacks. Loisy, 191-3 etc. A. S. Garretson, *Primitive Christianity And Early Criticism*, (Boston: Sherman, French & Company, 1912), 10-11, 71-3, & 87-88. Stephen Benko, *Pagan Rome And The Early Christians*, (Indiana: Indiana University Press, 1984), 1-162. F.A. Wright, 1928, *Fathers of the Church*, (London, England: George Routledge & Sons), 26-51. R. Joseph Hoffmann, (translator) *Celsus On The True Doctrine, (A Discourse Against the early Christians)*, (Oxford: Oxford University Press, 1987), 95-6. Robert M. Grant, David Noel Freedman, etc. *The Secret Sayings of Jesus*, (New York: Doubleday & Company, 1960), 17-187.

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